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THE RECORD in opening its sixth volume continues the policy begun last year of presenting with each number an article by one of the professors in the Seminary. At this time Professor Jacobus treats with just discrimination the vexed question of the present need of doctrinal preaching and Mr. Kelly's article will be found to be an interesting study in the field of experiential theology. Especial attention is called to the new roll of students, as indicative of certain lines of growth, which seem to indicate the prospect of a continued enlargement.

SO NOW WE HAVE our own "Quadrilateral," duly adopted by the recent National Council and made a basis for negotiations with other denominations! The interest in the subject of Christian unity is certainly increasing, and must necessarily bring forth concrete declarations of this sort. As each one appears, two questions must be asked, Is it ideally sound? and Is it likely to have practical utility? The famous Chicago-Lambeth proposition seems to break down under both these inquiries. It certainly pushes forms and symbols and mechanisms into too great prominence, and its acceptance means practical surrender by all non-Episcopalians of what they have

stood for. The declaration at Syracuse, though not new, is now of new importance, because sanctioned by a National Council. To us it seems to be a remarkably satisfactory and promising statement. We cannot see how it could be reduced to lower or narrower terms without sacrificing points of unquestionably vital character. Nor can it be enlarged by the more explicit treatment of either doctrine or polity without fettering the "liberty of conscience" affirmed in its fourth section. We dare predict that something practical will issue from this action, something that will prove that some denominations can get together in efficient unity. After all, the test of practicality comes close to being final, because in a matter of this kind we may believe that the *instinct* of large and devout bodies of Christians will be to work toward what is substantially true and permanent. The demonstrated unpracticalness of the Episcopal pronunciamiento, therefore, suggests that it is not ideally sound. We shall await the test of trial for the Syracuse deliverance.

THE INSTITUTIONAL CHURCH is probably by this time in the mood to extend the right hand of sympathy to the boy whose patriotic father christened him with the names of all the presidents from Washington to Lincoln. It is unfortunate to be the bearer of a name which seems to mean much but is really significant only of the enthusiastic spirit of him who gave it. It is to be hoped that recent discussion has done something to make it plain that "institutional" is not a word to conjure with, and that placing it above a church door will not of itself secure any wider efficiency. We trust also that the brethren who are pastors of churches so betitled have succeeded at last in removing for all time the impression that they think they are doing all the good done in the world, or that they hold a patent on the only really and universally successful method of ministerial service. We shall be disappointed, too, if the public has not been brought to a truer, more adequate, appreciation of the immense value, not to say imperative necessity, under certain conditions, of lines and methods of Christian work which are in general characteristic of the so-called institutional churches, and which had not before been entered into. If poor taste, or even bad temper, in discussing a name has resulted in

holding up in clearer light and truer perspective a noble, and, in many respects, peculiar Christian work, even poor taste and bad temper may be forgiven, though deplored.

ALBERT RITSCHL, when he was assaulting current confessionalistic Lutheranism with the purpose of substituting for it what he conceived the spirit of Luther, showed his astuteness by assailing, first of all, the confessionalistic metaphysics. Ritschl is often represented as being the opponent of all metaphysics. This is a misrepresentation. He asserts a metaphysics of his own. His contention is against that philosophical attitude which believes man can by the strivings of pure thought attain to the nature of the ultimate being, and when that being is found is justified in immediately identifying it with the God who is the object of religion. This identification of the ultimate being of Aristotelian metaphysics with the Christian's God appears to him both scientifically inaccurate and religiously unfortunate. It has led to transporting into the field of religion distinctively non-religious concepts, and to ascribing to God attributes and manward attitudes which are wholly unwarranted.

Whether right or wrong in his general contention, Ritschl here put his finger on a fact of which we are too little conscious. We continually forget what thorough-going metaphysicians we are. We are unmindful how thoroughly not only the form, but, in large measure, the very substance of our theological thinking is determined by our philosophy. When we pause to consider, we appreciate that it is the folly of ignorance which has led us to believe that our theological convictions have been formed in an independent and unbiased way. Our metaphysics is perpetually co-operating, with or without our consent, in the formation of our creeds. Ritschl's attack on metaphysics at least shows that he has discerned a truth which ought to have the widest possible recognition,—that the cause of a large part of current theological restlessness is due to the fact that the metaphysics of the *Zeit Geist* is not the same as the metaphysics of the spirit of the age which composed the creed in which we have believed that our religious convictions formulated themselves. Many a soul to-day shrinks, as before

the threat of alluring sin, from a restless sense of unsatisfied craving when repeating formulas of belief which once seemed rich with life, and many a soul has, sadly or gladly, shaken itself loose from all religious allegiance simply because in both cases the thought and culture of the age had saturated it with a new metaphysics to which the language of the old metaphysics was a dead tongue. The apparent struggle between faith and unfaith was really a struggle between philosophies. Many a sorrow, many a heart-burning,— yes, many a sin would never have come into the world if men could have recognized their necessary dependence upon a metaphysics, inadequate because finite, for the formulation of the changeless truth of the infinite God.

IT IS MATTER FOR CONGRATULATION that the National Council threw the weight of its judgment so strongly against any theory of "short-cuts" into the ministry. It is easy to talk about the uselessness of Hebrew, and to crack jokes at theological hair-splitting. It is not difficult to extol the excellencies of proclaiming the Gospel in its simplicity. Yet it is no simple matter to proclaim the Gospel in one hundred and four sermons a year in such a way that thoughtful men shall feel that they are being fed with the bread of life, and sinful men shall behold, exalted in their own consciences, the beauty of holiness. To do this requires not only spirituality of character, but also the broadest kind of intellectual culture and the most strenuous mental discipline. The wide influence of the Congregational churches, out of all proportion to the roll of their membership, is due more largely to the quality of the equipment of their ministers than to any other one cause. The present is certainly no time for retrogressive action in this matter.

DO THE TIMES SUGGEST DOCTRINAL PREACHING?*

I take for granted this topic is intended to be cautionary. That is to say it seems, on the one hand, to guard against the old idea that once possessed our ministry and was once enjoyed by our people, viz. : of doctrinal preaching for doctrine's sake, and yet, on the other hand, it evidently opens the way for a consideration of the question whether there is in our times, that is to say in the issues uppermost and foremost in our times, a need of doctrinal preaching for the sake of the issues themselves.

If this is the proper view of the intention, in the theme, then I am persuaded the theme has been rightly chosen. For it is true, as I think we will all of us admit, that the old idea is no longer with us. To be sure there is a sense in which it must be true always that doctrine should be preached for doctrine's sake ; since, in so far as doctrine is truth, truth must not only be searched after, for its own sake, but must be for its own sake proclaimed. And also it is quite evident that in the day when this old idea was paramount and the Sabbath brought its continued service of morning and afternoon, with its continued discourse, in which the doctrine was the all-important element—that, in those days, somehow or other this style of preaching had quite visible effects —effects in character, when character was most wanted, effects in great movements of peoples and nations, when such movements meant progress toward liberty and life ; and it is very true that these days of ours are not days when character has ceased to be needed or days when forward movements toward better liberty and truer life are in no demand. I question whether these things were ever more imperative ; so that it might seem as though there was room for the old idea.

But there are different conditions surrounding the needs of to-day. By that I mean not simply the element of time, which has grown to be so precious and consequently makes impossible the old long service and its long discourses ; nor yet the element of disposition of mind, which doesn't care much for

* A paper read before the General Association of Connecticut at New Haven, June 18, 1895.

doctrine itself, relegates these doctrinal discussions to the seminary class-room, and even there cuts down the hours devoted to them to a minimum. But rather what I may call the element of the point of view, in virtue of which truth seems to be considered of value only as it adjusts itself to the life that lives around us, and doctrine is held not worth the mentioning except as it attaches itself in some necessary way to the needs of the day.

In other words, the relation of things has changed. Truth is still truth. Doctrine, however different it has come to be stated, is still doctrine. But truth and doctrine hold now a different relation to the time men have at their disposal, they hold a different relation to men's attitude of mind, they hold a different relation to men's estimate of value. And so it comes about that though the needs of to-day are, so far as character and progress are concerned, still the needs which have always been, only intensified perhaps, yet that there is a different condition of things surrounding these needs, by which their doctrinal treatment, if they are to have any treatment of that sort at all, may have to become an entirely different sort of a thing. Consequently the question before us becomes practically this: Granting we can manage the element of time so as to keep doctrine from becoming tedious, and granting, further, that we can manage the element of disposition so as to have doctrine approve itself to the popular mind as that which has a right to exist in the open pulpit, and granting, yet more, that we can come up to the point of view so as to adjust our doctrine to the needs of the life around us, have these needs a need of doctrinal preaching?

Now I think we lose nothing by realizing how apostolic such preaching would be if it should be found to be demanded. We turn over the first pages of Paul's epistle to the Romans, and we find him speaking of the gospel of God, to which he is separated (v. 1), of the gospel of his Son, in which he serves God in the spirit (v. 9), of the gospel which is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek, in which the righteousness of God is revealed from faith to faith (vv. 16, 17). Evidently this gospel, of which he is speaking is no mere creed of doctrines to be held. He could not have been separated to a creed. He could not have served God

in the spirit in a creed, and while a creed of truth might, in itself, be considered a power of God, as truth is always powerful and might be held to be a medium for the revelation of the righteousness of God, yet, in view of these other passages, it is evident that it means something more, and that something is that it is a creed of doctrines, not so much to be held as to be preached. The gospel here means the activity of gospel preaching—separated unto the activity of gospel preaching—I serve in the activity of gospel preaching—the preached gospel which is the power of God. And the epistles of this great Apostle show us that this activity was not only one that was doctrinal, but a doctrinal one that adjusted itself to the specific needs of the day in which the Apostle was writing. We would not have had the doctrine of the consolation of God but for the needs of the Thessalonian church. We would not have had the doctrine of ecclesiastical purity and peace but for the needs of the Corinthian church. And if these doctrines be considered so practical as to be without the circle of dogma, we would not have had the dogma of justification by faith but for the needs of the Galatian church, or the dogma of Christology but for the needs of the Colossian and Ephesian communities. To the needs of these peoples of his Paul not only wrote but spake, preached the doctrinal truths with which he considered himself to have been entrusted and preached them in a way which, while perhaps it did not always conserve the element of time, as his famous all-night address at Troas would seem to show, nor perhaps in every respect cater to hostile dispositions of mind, when there were such things to reckon with, as on Mars Hill, yet did adjust itself to the practical necessities of each and every community and each and every church.

Indeed, this is the very value of his epistles. They were not written for this nineteenth century, but for the immediate time in which Paul lived, and they were not written for that time as an exhibition of dialectic reasoning, but as a practical help for the difficulties and troubles of the peoples to whom they were sent. This is true even of his letter to the Roman church, which is so often held to be a mere parade of his theologic system. It was anything but this. It was the bringing of his gospel truth to bear upon the Gentile majority of that church, who were overpressing his Gentile gospel and ignoring its every

connection with the Scripture of the old dispensation and so were ignoring the Jewish element in the Christian church and making impossible that unity of church life and work which God purposed as the ideal. It was the preaching of his doctrinal gospel in adjustment to the needs of his people then and there. Now, if our environment calls for doctrinal preaching — if we should preach it this way to-day — we would be in the following of apostolic method.

We might also be reasonably sure that we would interest the people should we preach it this way to-day. I think we will all of us agree with a certain speech made recently before a certain conservative assemblage, — that the day of doctrinal discussion, among the people at least, has very largely passed away. Men do not wax hot any longer over the distinctions between mediate and immediate imputation. They do not write labored articles on the merits of supra-lapsarian or infra-lapsarian positions. They do not respond much in enthusiasm or encouragement to the church which gives itself simply to keeping alive an interest in the five points of Calvinism. The debate to-day is not so much between believers in Arminianism and believers in Calvinism, but rather between those who believe in evangelical Christianity and those who do not. Now, then, if we can preach the doctrines of evangelical Christianity in adjustment to the issues of the day we are likely to stand in the forum where real discussion is being carried on, likely to touch the people at the point of their vital concern, and, consequently, must, of necessity, preach to interest them.

But, you see, just at this very point the question before us rises: Do the issues of the day call for evangelical Christianity to be doctrinally preached? We cannot fail to understand the significance of this question, because the emphasis to-day is apparently all upon practics and the practical relation of everything else thereto. Sociology, not systematic theology, is the absorbing discipline with the student mind of to-day, and sociology is held to be a most tremendously practical thing, not simply in the material with which it has to deal, but in its method of dealing with it; for it says the first factor in all its work is the bettering of environment and its chief aim is a reform of living ways. Has doctrinal preaching got anything to do with such a thing as this? Municipal reform is entering

freely into our pulpits to-day, and no one, who believes in his country or in his country's God, is likely to question its right and its duty to be there. But municipal reform is nothing if it is not a practical thing. Theory occupies apparently a very small and very rearward place in the questions which it brings us to decide. It is confronted with a condition of corruption and crime and its problem is the simple one of getting rid of this condition and establishing a better one in its place. Has doctrinal preaching aught to do with this? The young man of the community is, I suppose, a foremost query in every pastor's work, and necessarily, therefore, enters in a very foremost way into every preacher's sermonizing. But no brother of the cloth, even though he have come straight from Germany to the professor's chair, but will freely admit that the young man must be a candidly practical thing to handle, whether out of the sacred desk or in it. Speculation enters into the young man's life in a rather small degree, and it must enter in the same meager proportion into everything done for or said about his living. Has doctrinal preaching, then, anything to do with his concerns?

It is evident that we must give our question a calm and careful consideration. Such issues of the day as I have named—and I think they can be taken as good samples of the issues which may be said to be before us, for preaching purposes at least—are thoroughly practical in their nature and in their needs. Are those needs going to be met by preaching, in adjustment to them, the doctrines of evangelical Christianity? In fact, do the doctrines of evangelical Christianity allow of adjustment to them in a preaching way? Or, are we, as occupants of the pulpit, to lay aside, as far as public utterance goes, all reference to the dogmas of our religion and go at these problems in what, I suppose, would be called a purely practical way. For example: In sociological things are we to preach the mutual duties of capital and labor, of landlord and tenant? Are we to show the need of better environment and a higher grade of living? In municipal reform are we to attack at once the frauds and felonies of public office? Are we to rouse the public conscience as to the responsibilities of citizenship and urge the best ways to pure government? In young men's concerns are we to preach the things that have to do with their practical everyday life and

ring the changes on business honesty and professional high tone, on personal purity and social nobility, on educational ambitions and cultured desires?

Now, practically, this is the line which a great deal of preaching takes to-day and the argument is that this is the only way to effectually reach the needs which these issues present. Dogma and doctrine, men say, may be all true in themselves and all right, as matters of evangelical conviction, but the preaching of them with reference to these concerns is, to say the least, grievously out of place, and, if proof of such assertion is asked for, we are pointed to the empty pews of the sanctuaries presided over by doctrinal preaching and to the crowded aisles of the churches led by living pulpit men.

Well, then, what is to be said? We are clearly before our question: Do the issues of the day call for evangelical Christianity to be doctrinally preached? How are we going to answer it? I think we will be helped to our answer by keeping before ourselves the fact of which we must never lose sight, viz.: that these issues, these practical issues of our day, involve evangelical Christianity. I think my meaning cannot be misunderstood.

Sociology is before us as a practical issue of the day. Sociology involves evangelical Christianity—that is to say, if sociology is to have her problems properly solved, it must be within the circle and under the direction of evangelical Christianity. We may talk as we please about the practical needs of arrangement of wages and rents, of betterment of tenements and shops, of clean streets and sanitated slums, but, after all, a sociological movement, whether it be in the shape of a university settlement among the people or a sociological school apart from the people, a sociological movement which ignores the religious factor, which ignores the distinctively evangelical Christian factor, cannot be, in the end, a permanent and true success. Kidd tells us as much as that in his *Social Evolution* and gives us the scientific reasons for it, which it is not necessary here to repeat.

So municipal reform is before us as a very practical issue of our day. But municipal reform involves evangelical Christianity. We may call attention to the corruption which infests our public offices, where public trust has become a public treachery. We

may rouse the popular protest against iniquitous laws and stir the popular conscience on the duty of an active and high-minded citizenship. We may urge a pure ballot, vote it ourselves and do everything we can to have it realize itself efficiently, and yet we know the civic problems are not permanently solved outside the direction and apart from the influence of evangelical Christianity. Get your rascals out of office and put in their places men who have no character, who have not the character which is the outcome of the forces of evangelical Christianity, and what solution of your problem are you going to get, let these new officials spell the "reform" for which they stand with letters never so large?

So the young men of our communities are before us as a decidedly practical issue of our day. But the problem of the young men of our communities involves evangelical Christianity. There can certainly be no doubt about that. Young Men's Christian Associations are good as young men's institutions; but Young Men's Christian Associations that are nothing but gymnasia and lecture courses are not going to give the problem its permanent solution. A young men's club attached to the parsonage and the church is a grand outreaching into the situation and, wisely managed, is sure to be blessed; but it cannot be wisely managed if it have no other elements in it but the social and the literary. The problem of the young men is distinctively a problem which needs the forces and powers of Christianity in order to its solving, and any other treatment of it, however popular it may seem, and however, for the time being, successful it may appear, must fail in its ultimate results.

So, then, this fact must be kept ever close and clear before us. We must be possessed of it. It must be the atmosphere in which we work and carry on our efforts,—that these practical issues of our day involve evangelical Christianity if they are going to be permanently and effectively settled. Now, then, you see the final question which forces itself upon us is simply: Granting that evangelical Christianity is involved in the true settlement of the issues of our day, how is evangelical Christianity going to do her part in this settlement except on the basis of her doctrinal convictions? What force does she possess apart from these convictions? What is she apart from them? If, then, this is so, it becomes a very simple query whether

evangelical Christianity can be preached to these issues of our day and not be preached doctrinally. Or, to put it in the light of the theme of our discussion: The practical issues of our day involve evangelical Christianity in order to their true and right settlement. They need it in order to be settled. But Christianity is nothing apart from the foundation doctrines which underlie her, nothing in essence, nothing in influence and force. How can these issues, then, need Christianity to be preached to it and not need it preached doctrinally?

Can sociology need evangelical Christianity preached to it and not need it preached on the basis of its doctrinal convictions, not need it preached from the standpoint of her belief,—not simply her belief in the fatherhood of God and the brotherhood of man, but also her belief in God as holy and righteous and just, as the Lord to whom the capitalist is responsible and the Master under whom the Knight of Labor does his work; and her belief in sin as standing behind the slum and conditioning it, as inhabiting the brothel and the saloon and enspiriting them, as being the thing to be removed, if effective and permanent results are to be secured; and her belief in the Holy Ghost as the one and only ultimate power to accomplish this removal and build up the character and life which are to make the social organism what God has purposed it shall be? Here is Prof. Graham Taylor who tells us of a poor woman who comes to him with cries and tears for her little children, that they be saved from the possibilities of life which surround the place she calls the home. He goes down to where she lives and finds it is in a court slimy with dirt and sickening with sin, with a brothel at the corner and a dive under ground. Practically, you ask, Where is there any chance for life with such breath of hell? There isn't any chance. Then get her and her children out of her surroundings. Well, get them out where God's light and air and sunshine are, where sobriety and decency surround them, and you have simply touched the outside of the problem, for, after all, there is the life within, the soul life that needs more than bricks and mortar and air and light to change it. There it stands in its relation to God, there it waits in its personal need of a Saviour, of a Holy Spirit. Let the burden of its sin be unlifted and its possibilities of life and character will remain forever unrealized and unreachd. Now, evangelical Christianity

believes this. Why shouldn't she preach it to her workers, to those for which she works? Sociology needs evangelical Christianity. How can she need her apart from her doctrinal convictions and the preaching of them? Given the practical problem of modern, up-to-date sociology, with all its profound needs, can it fail to suggest the need of doctrinal preaching in its practical adjustment to those needs?

So again, can municipal reform need evangelical Christianity preached to it and not need it preached on the basis of its doctrinal convictions, not need it proclaimed with everlasting persistency from the standpoint of its belief,—not simply her belief in the historic God of the Mayflower Pilgrims and the historic fact of a Puritan foundation to our national life, but her belief in a present-day Almighty of eternal righteousness and irresistible justice and his present-day creatures who live and act, in public office even more than in private life, under eternal responsibility to Him? I do not believe it will need the turning of very many pages of Dr. Parkhurst's sermons, or very many chapters in his account of the fight with Tammany, to find the clear and full admission that, whatever practical work was necessary to be done in detectives before the grand jury; in influence before the legislature, in hammering away at public opinion, and in organizing the campaign for fall elections, that, after all, it was only as he stood on the basis of these eternal truths and preached them, preached them so as to saturate with them friend and foe alike, that he was powerful to accomplish what he did. Does municipal reform need evangelical Christianity apart from her conviction of these eternal verities? Can evangelical Christianity take up civic problems apart from them? Given this problem as it confronts us to-day, can it suggest anything short of doctrinal preaching?

So, finally, can the young men of our communities need evangelical Christianity preached to them and not need it preached on the basis of her doctrinal convictions, not need it heralded to them on the standpoint of her belief,—not merely her belief in the nobility of religion and the manliness of a confession of faith before the world, but her belief in the need of personal character, noble, manly, and true, for this world and the world to come, a personal character, not of mere outside culture, but of real inside condition of soul, and this personal soul-character

as the product alone of the Spirit of God and the vital influence of Jesus Christ; her belief in the actuality of sin and its condemnability before the bar of the Judge of all the world; her belief in a plan of salvation provided by God out of the great love wherewith he loved us; her belief in the atonement of Jesus Christ as the objective condition, and a personal faith in this atoning Christ as the subjective condition, of eternal life?

Why, in what other way is evangelical Christianity to approach the young men with whom it is called upon to deal? Here is Mr. Bok, writing in the *Cosmopolitan* on "The Young Man and the Church," and saying that it is not true that the young men of our day are ungodly or disrespectful of sacred things; on the contrary, that very many of them are just as desirous of attending church as the Church is anxious to have them; that the usual plan of the clergy to announce a series of "sermons to young men," or Sunday evening talks on "the manly sports and amusements of the day," is pulpit bait that does not largely take; that what the young man asks for is a common-sense religion, a vigorous, affirmative religion to help him meet the requirements of his daily life. He wants to feel, when he goes to church, that there is a man in the pulpit who understands him, who knows and appreciates what are the problems which a young man has to face and who tells him in a clear, honest, practical manner how he must solve these problems. He wants an affirmative religion, not a negative creed. He does not seek from the pulpit the groundwork on which to build a "goody-goody" boy, but the strong, honest, fundamental principles on which he can rear a sterling character. And we say "Amen" to this all from beginning to end, and, as we say it, ask how it is possible for evangelical Christianity to provide this to the young men to whom she preaches apart from her convictions of these eternal doctrinal facts which underlie her whole being and condition her whole work? Is it necessary, in order to doctrinal preaching, with reference to sociology, or municipal reform, or young men, that we should resurrect the old idea of doctrine for doctrine's sake, regardless of the element of time, ignoring men's disposition of mind and without respect to any adjustment of the doctrines to the issues in question? It has been the failure to take these things into consideration that has killed doctrinal preaching in the past and

deserved to do so. It is the memory of this failure, and the fear of this failure, and the occasional injudicious reappearance of this failure, that condemn it and outlaw it to-day. But that, with a due regard to these things, it can be preached, that, with a due regard to these things, it needs to be preached, and that, with due regard to these things, it must and—as we come better to understand the essential necessity of the evangelical Christian factor in the issues of the day—will and shall be preached, there is, candidly and honestly, gentlemen, no doubt in any of our minds. May God give us all grace and wisdom and real good nineteenth-century common-sense to bring it about.

MELANCTHON W. JACOBUS.

THE MORAL INFLUENCE OF HYMNS ABOUT HEAVEN.

It is quite common even in some religious circles to hear people speak with amusement or disapprobation of any hymns expressing anticipation of the joys of heaven. The indulgence of sentiments of this sort must, it is claimed, weaken our energy in the life which now demands our undivided interest and most strenuous effort.

If these hymns are wrong in sentiment, it is well for attention to be called to the fact, for they must be doing abundant mischief. Indifference to the character of hymns can arise only from ignorance of their significance and their power for good or for evil. As a means of learning what are the character and the experience of the average Christian, they are more valuable than the Bible itself; since the Bible shows the possibility, the perfect model on which Christian life is patterned, shows "how great we must be made"; while the hymn tells how far we have understood and followed the pattern, and is an uncompromising photograph of us, undeveloped, one-sided, paralyzed, perhaps, but living and actual.

A hymn is at first, indeed, only a record of the religious impressions of one man of strong feeling. He, probably, to a certain extent represents his age, but he speaks largely for himself. Presumably he is a devout man, but his impressions may be based more on peculiarities of his own abnormal experience or diseased imagination than upon the eternal facts. Let his hymn, however, because of some striking feature, become recognized by use in religious services, and, from merely registering individual feeling it comes to mold, to create the sentiment of the average worshiper. Its influence is more in proportion to its emotional power than to its truth. The Bible is not rhythmical throughout, and is not set to music. Hymns are, and they are remembered distinctly. Men who are out of sympathy with the church will say they cannot believe in the

hymns, therefore the Bible must be untrue, and Christianity false in its essence. On believers too, the effect is hardly less. Hymns fire our imagination and give form to our motives, our aspirations, and our faith. They are sung over our cradles, and inspire our childhood. As we grow older, they voice the solemn call of duty by day, and cheer us in the long hours of the night. They are with us in the Slough of Despond, in Beulah Land, and in the Valley of the Shadow. And the "hope of a blessed immortality" is colored for our friends by the hymns they sing over our graves. It should then be with no little interest that the charges against hymns are examined.

A natural order of questions is : What do the hymns really say heaven is? Is what they say true? Is the thought making us brave or cowardly?

The first question will be answered by a series of extracts. Although it will be interesting later to ask what hymns ought to teach, the present question concerns not the best productions alone, but hymns in general, and the principle of selection has been to take not exclusively what ought to be used, but for the most part what is used and what is striking enough to be reckoned with as a positive influence. Recognition in standard or in popular collections of religious poetry constitutes a reasonable claim to such consideration. By way also of suggestion of possibilities, a few lines of striking character have been admitted, although not commonly set to music for congregational singing.

On the point of truth, it may be remarked that there are three factors concerned in supplying the material for hymns on any subject, revealed truth, experience, and either imagination or reflection, which if it is to have appreciable value must have some basis in the other two elements. On this subject of heaven the statement of the Bible is generally figurative and often vague. It is evident also that actual experience of a future eternity is out of the question. Through indefiniteness of authority and lack of experience the imagination has freer play in this class of hymns than in others, and produces a correspondingly wider variation of sentiment here than elsewhere. That is legitimate. If another man's conception of heaven is not inconsistent with the main body of revelation on the subject, I have no right to condemn it because it happens to be

inconsistent with my tastes. After all, his imagination has not cut entirely loose from all kinds of experience. His present experience, whether of pleasure or of pain, influences him very strongly in his construction of ideal happiness. In many cases great injustice will be done if sentence be pronounced against an ideal before considering what experience of the writer as a member of society in his day, and as an individual, made his conception a natural one. If, however, his experience was different from that of others, it would be wrong to insist that their ideals should conform to his. Again, as to the truth of hymns in general, every hymn may by itself have the support of some passage of Scripture, may be a respectable presentation of one truth, and it may still be the case that other truths have been so neglected that it is impossible to make a collection of hymns giving a fair presentation of the whole subject. If present experience is a large factor in the formation of the ideal, is it not fair to infer that a fault in the ideal indicates a defect in the experience?

Of the methods of ascertaining the influence of these hymns, the most thorough would be to examine the history of each production as to the belief and practice it has encouraged, or with which it has been found to be consistent, in different bodies of Christians and in individual experience. This method is beyond the scope of this paper. Another, and a very fruitful one, is to study those hymns which concern themselves mainly not with heaven, but with some phase of active, present Christian life, yet in which heaven, appearing as an appropriate background, colors the whole. The mere existence of such hymns shows that the contemplation of future blessedness does not destroy all interest in the affairs of this life. There are a great many of these hymns; some of the most enthusiastic descriptions of heaven come from them; several of the extracts quoted later are taken from such connection. It is not, however, practicable to follow this method entirely, and the question of the influence of certain considerations must be answered largely on grounds of reasonable probability.

The extracts now to be examined easily divide themselves into two groups, of which the first describes heaven largely as something by itself, contrasted with the present life. Criticisms as to truthfulness of description have been inserted where sug-

gested by the quotations. In the second group are those extracts which make prominent the connection of the "life that knows no ending" with the life that now is. The moral influence of the hymns is naturally treated here.

First, heaven conceived as essentially distinct from this life :

"Far, far beyond the storms that gather,
Dark o'er our way
There shines the light of joy eternal
Bright in the realms of day.

REF. — There shall sorrow, pain, and parting
Grieve our hearts no more ;
Soon, soon we'll meet beyond the river,
Safe on the homeland shore.

Far, far beyond the rolling billows,
Faith spreads her wings ;
Love tells us of the golden city,
Hope of its glory sings."

In consequence of this contrast, the earthly existence is viewed with contempt in many of the older hymns. This is the way they read :

"Sad prisoners in a house of clay,
With sins, and griefs, and pains oppressed,
We groan the lingering hours away,
And wish and long to be released."

"Earth's but a sorry tent,
Pitched but a few frail days,
A short-leased tenement ;
Heaven's still my song, my praise."

Such lines as these are not likely to conciliate hostile critics. They have called forth from the more serious such protests as —

"Tell me not in mournful numbers,
Life is but an empty dream."

They find little acceptance in the churches. Yet they did fix in men's minds certain valuable lessons ; namely, that time is not the whole of eternity, that the world is not the whole of the universe, that "the things which are seen are temporal, but the things which are not seen are eternal," that man is only in the beginning of his development, now laboring under difficulties and hindrances soon to be exchanged for enlarged opportunities and perhaps higher faculties as yet unknown, that the

longer life is so much fuller than the shorter that the present, at its best, must, in comparison, seem but poor and sad. The fact that the sentiments expressed are at variance with those which are now prevalent may mean either that those authors were wrong or that we are. They might have quoted in their support such expressions as, "Love not the world," "In the world, tribulation," "No continuing city, no abiding place," "We groan, earnestly desiring to be clothed upon." Our childhood's prayer, "If I should die before I wake," rightly recognizes the thinness of the veil that separates the seen from the great unseen. Is it not possible that the emphasis upon the latter is due to deeper penetration into its mysteries than we ourselves possess? Is it not possible that —

"Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore."

Spiritual insight argues devotion. Yes, but normal and intelligent devotion produces earnestness in present duty. After all it seems impossible that any man could habitually maintain such an attitude of disaffection unless he were suffering from some disease, physical, mental, spiritual. The Master said, "Fear not: I have overcome the world." "I pray not that thou shouldest take them out of the world." He healed men's bodies, raised them from the dead, honored all the relations of human life. Have these writers forgotten that when an earnest Christian worker had been "sick nigh unto death," Paul considers it appropriate to record his return to physical health in these words: "God had mercy on him." Have they forgotten the immense significance of the "things done in the body?" Have they forgotten the parable of the talents, and the night that "cometh, when no man can work?" Have they forgotten that it was for his "kindred according to the flesh" that Paul wished himself accursed? In so far as they have, in so far are they unscriptural as well as unnatural.

If, however, we do detect here the tainted breath of dyspepsia, it is still true for these singers that —

"The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest."

Perhaps, too, if they were allowed to go on, they would explain themselves in some such way as this —

“My God, it is not fretfulness
That makes me say ‘How long?’
It is not heaviness of heart
That hinders me in song;
’Tis not despair of truth and right,
Nor coward dread of wrong.
But how can I, with such a hope
Of glory and of home,
With such a joy before my eyes,
Not wish the time were come,
Of years the jubilee, of days
The sabbath and the sum?”

Life, then, is a journey home. The methods of travel vary. Sometimes —

“The sunset still doth find us
A day’s march nearer home.”

Sometimes we are —

“Dropping down the turbid river,
Earth’s bustling, crowded river
To our gentle, gentle home.”

It is always a joyful return.

“I’m returning, not departing;
My steps are homeward bound;
I quit the land of strangers
For a home on native ground.
I am going to the angels,
I am going to my God;]
I know the hand that beckons;
I see the heavenly road.”

The figure of a journey to heaven suggests that heaven has location. It is natural that heaven should be localized in the hymns, for it is so treated in many of the Biblical representations and it is easier for the mind to imagine occupations and enjoyments associated with space than entirely dissociated from it. Acquiescence in this law of mind is not proof positive of guileless credulity, or of crass superstition. Charles H. Parkhurst says: “A world that is simply a spirit world is not a world that we can either think about with safety, or that we are qualified to have any particular interest in. . . . The

first paradise, which was certainly an exceedingly commendable paradise, was a locality, and there has been, in the meantime, no such change in the constitution of our nature as to indicate that a paradise that is not local would be any improvement upon the original." Sir John Lubbock would not do away with the perception of material things: "I sometimes wonder as I look away to the stars at night whether it will ever be my privilege as a disembodied spirit to visit and explore them." That thought, however, makes heaven no longer a limited locality. It is to be remembered, too, that localizing heaven is not the same as limiting the meaning of the word to locality. It is not to be supposed that those who look for a real city think that the streets and buildings are what make it heaven. To speak of "the Christian's home of glory" as near us is a little out of place in this part of the discussion, but in connection with figures of locality, it is not inappropriate to notice the following description of the City of God:

"Thou art where'er the proud
 In humbleness melts down;
 Where self itself yields up;
 Where martyrs win their crown;
 Where faithful souls possess
 Themselves in perfect peace.
 Where in life's common ways
 With cheerful feet we go;
 When in his steps we tread
 Who trod the way of woe;
 Where He is in the heart,
 City of God! Thou art."

For the description of the externals of the "city which hath foundations," the writer of the hymn, not having seen for himself, has recourse only to John's description of the New Jerusalem. He may merely put this in rhythmical form; then he has added nothing to it. He may amplify the thought according to his own imagination, and become fantastic and perhaps untrue. After he has said:

"With jaspers glow thy bulwarks,
 Thy streets with emeralds blaze;
 The sardius and the topaz
 Unite in thee their rays:
 Thine ageless walls are bonded
 With amethyst unpriced."

it is high time for him to change the tone by adding —

“Thy saints build up its fabric,
And the corner stone is Christ.”

If he did not, his reader would think of Aladdin, or would become so absorbed in contemplation of the golden streets as to forget the great white throne and Him that sitteth thereon. Parts of John's Apocalypse are mysterious and figurative enough. We do not readily translate them into our own thought, and so we read our thought into them. When a poet of another age puts in his own too, the picture of the place and the company is only confusion and dimness, as if we saw a procession of ghosts through the painted windows of a cathedral after sunset on a winter's day.

The sights of the city are strange to mortal eyes —

“And when I fain would sing them,
My spirit fails and faints;
And vainly would I image
The assembly of the saints.”

Perhaps, however, we may form some conception of their experiences; at least it has been tried.

“O happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest.”

And so the phrase “long home,” when we really know what it stands for, becomes glorious.

Restrictions of time are removed, and also every other limitation of the mortal life.

“Beyond the rising and the setting
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting
I shall be soon.
Love, rest, and home!

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.”

In that home there will be no hunger or thirst, poverty, fear, care, envy, strife, darkness, old age, decline, or death. There will be perfect knowledge, and purity, and love, and "peace endless, strifeless, ageless." None of the longings of the present life will remain unsatisfied.

"All hopes, all wishes, all the love
I sighed for, pined for ever
Shall bloom around me there above
And rest with me forever!"

Care must be taken not to assume that all conceivable ambitions of the present are to be realized, for do not many of them originate in the limitations of mortality; and shall we not be relieved of them instead, and satisfied in a larger way "when this mortal shall have put on immortality"? Listen again —

"Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words — 'I shall be satisfied.'

Satisfied! Satisfied! the spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning,
The inspiration which no language finds.

Thither my weak and weary steps are tending,
Saviour and Lord! With thy frail child abide!
Guide me toward home where, all my wanderings ending,
I shall see Thee, and 'shall be satisfied.'

As to particular occupations in heaven, the hymn-writers are fortunately little disposed to be wise "above that which is written." Of course playing on musical instruments and singing are often mentioned, but frequently in such a way as to admit the possibility of other forms of activity as the command to pray without ceasing does not forbid one to follow a trade.

In the "land of pure delight" we shall meet the "spirits of just men made perfect." Christ has said that many should "come and sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Lazarus lay in Abraham's bosom. Christ has promised to drink of the fruit of the vine with us in the kingdom of the Father. In many hymns it is not so; the ransomed do not sit down; they stand. You wait long for a formal introduction to Abraham, and he immediately turns away again and strikes his golden harp.

The reunion of families here is, however, delightfully real.

“Then eyes with joy shall sparkle
That brimmed with tears of late,
Orphans no longer fatherless,
Nor widows desolate.”

Yet all the joys of material comfort and social pleasure in heaven are little compared with that of the change of character which fits the inhabitants for citizenship—the blessing of being “saved to sin no more.”

“I once was an outcast stranger on earth,
A sinner by choice, an alien by birth;
But I’ve been adopted, my name’s written down,
An heir to a mansion, a robe, and a crown.”

The “general assembly and church of the first-born, which are written in heaven,” is not like that church on earth whose officer told an applicant for membership that there were no vacancies.

“Hail to the millions from bondage returning!
Gentiles and Jews the blest vision behold.”

“There is grace enough for thousands
Of new worlds as great as this;
There is room for fresh creations
In that upper home of bliss.”

But whatever else may for a time engage the attention —

“The Lamb is all the glory
Of Immanuel’s land.”

“The cross is all thy splendor,
The Crucified thy praise;
His laud and benediction
Thy ransomed people raise.”

“When I stand before the throne,
Dressed in beauty not my own;
When I see thee as thou art,
Love thee with unsinning heart,—
Then, Lord, shall I fully know,—
Not till then,—how much I owe.”

“In mansions of glory
And endless delight,
I’ll ever adore thee
In heaven so bright.
I’ll sing with the glittering crown on my brow
‘If ever I loved thee, my Jesus, ’tis now.’”

Secondly. The hymns thus far quoted give a picture of heaven removed to a distance from this life. Where the presentation was unscriptural the wrong attitude in the present which naturally resulted, was noticed, but for the most part the consideration of the moral influence has been deferred. It now remains to ask what attitude is produced by a true picture of the future, what is the consequent exhortation of the hymns, and to look at hymns which treat heaven as intimately related to present religious experience, and naturally growing out of it.

“Sitting by the gateway of a palace fair,
Once a child of God was left to die;
By the world neglected, wealth would nothing share;
See the change awaiting there on high.

REF. — Carried by the angels to the land of rest,
Music sweetly sounding thro’ the skies;
Welcomed by the Saviour to the heavenly feast,
Gathered with the loved in Paradise.

Follower of Jesus, scanty though thy store,
Treasures, precious treasures wait on high;
Count the trials joyful, soon they’ll all be o’er;
O the change that’s coming by and by!”

This hymn is pretty solidly built on a parable, and whatever assault is made on its sentiments will have to be borne by the parable and its author. Objection is raised by many to a sanction of any sort, and especially to the sanction here presented as being a hope of material comfort in the distant future. Man, it is urged, should do right without any thought of consequence or incident. He should find all the encouragement he needs in his present circumstances; he should be his own encouragement. If men would only do that it would be grand, certainly. Granted the definition of right which it is always convenient to assume in this contention, some men do live that way. If one is born so, it is a simple matter. But if you are not, what then? These men blame you for it, and tell you, you must start where they did or there is no hope for you. The Bible takes men more as they are, and allows them whatever support agrees with the essential motive. It tells them that the right which they may see only as a momentary act is far greater, reaches out beyond the present, and insures the triumph of all

who are identified with it. Christ does not "break the bruised reed," but "to those that have no might he increaseth strength."

In other matters than religion it is considered fair to apply subsidiary influences and inducements. In business a good reputation and the prospect of advancement are legitimately and successfully used as encouragements to industry. Of course there is always danger of indolence in Christian work as in any other. Is it not fair to remind the worker that —

"There is a kingdom in the sky,
Where they shall reign with God on high
Who serve him best below"?

Or —

"The foes must be encountered,
The dangers must be passed;
Only a faithful soldier
Receives the crown at last"?

As men of mercantile life are allowed the help of ambition in discharging their functions, so soldiers and sailors are aided by appropriate stimuli. However dull the work may be, however remote from setting sail, the seaman is equal to greater muscular effort and execution for wasting his breath and his spirits, some would say, in singing, "Time for us to go." So Christians sing —

"As on the sea of life we sail,
Oppressed with storms and dangers sore
We sing amidst each warring gale,
'There's sunshine on the other shore.'"

National symbols, martial music, songs of home, of revenge, of the glories of victory, anything that will fire the imagination, — these are believed to make the soldier more courageous and efficient, and are used without scruple. So —

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong."

"And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown."

There does seem to be a danger occasionally that this reward will be held up as something to be striven for on its own account, to the neglect of disinterested effort. But the philosopher could not be more insistent than the hymn-writer that the reward cannot be earned, is not the motive of service, and that effort directed towards itself instead of its source must always end in dismal failure to attain either. The redeemed are "saved by grace alone."

"I ask them,— whence their victory came?

They, with united breath,

Ascribe their conquest to the Lamb,—

Their triumph to his death."

If it is wrong to allow any consideration except that of simple present duty spontaneously accepted to enter into a decision, if it is wrong to be influenced in any way, even to the strengthening of the choice of duty, is it not dangerous in the extreme to possess any knowledge which might influence one? And is it not either useless or criminal to impart such knowledge, to use such influences upon any man? Useless, certainly, if it has no effect upon him; useless if he is in this way led from a wrong intention to the right act, because he will still have missed the only real virtue; criminal if his intentions were good, because the entrance of this knowledge as a factor in his decision must vitiate his choice and take away the possibility of virtue which had been within his reach? Yet those who profess to be lovers of virtue, pure and undefiled, are loudest in the praise of virtue—and sometimes of what they consider its appropriate rewards—as if praise and exhortation could influence to virtue. Either their ringing appeals are devices of the evil one that would deceive the very elect, or these men are inconsistent. The truth is, everyone believes in offering rewards or presenting arguments of some sort. The pertinent question is, Is the reward something different from the object to be sought, and likely to draw the attention from it, or is it only a component part of that object, and does it, by being itself made more vivid, illuminate the rest and make it more attractive? If it does this, it is appropriate and legitimate. That is the case with heaven. To those who have studied the character of God, it is simply a practical and forceful illustration of his goodness. They do not say: "Let us serve this master for the pay we shall get after-

wards," but, "How can we help loving and obeying a father so kind and generous?"

Are all supporting influences debilitating? Then why is more expected of those who have had a home than of those who have not? And who can give brighter promise for life than he who can say: "Heaven is my home"? And why not sing of that home—

"For thee, O dear, dear country!
Mine eyes their vigils keep"?

Again, it is objected that material comfort is the reward offered, in this hymn of the parable, for patience and faithfulness. It is not the whole of it; but it certainly is made, at least figuratively, a part of it. Does this mean, as Emerson says many sermons do, that "We are to have such a good time as the sinners have now?" If a thing itself is good, why should not the righteous enjoy it as well as the sinner? Few would probably understand a material description of heaven literally, but if some do, is that any reason why such welfare should not occasionally be used as a figure of the enjoyments of the future life? Is bodily comfort always a moral evil? Why then is it praiseworthy for a state to build cheerful homes for the aged and disabled, even though it does so at the expense of the burdened tax-payer? Good physical environment is believed to do wonders for the criminally inclined. Is it strange if God provides as well out of his own bounty? Is there to be in heaven a hopeless struggle for daily bread? Is pain an intrinsic good, or is it only such a stimulus to progress as is necessary to supplement the feeble aspirations of the mortal life? If there is to be a change for the better, why should not those who are to reap the advantage of it have the relief of a little enjoyment by anticipation?

In this connection it may be well to ask what is meant by the frequency of allusion in these hymns to rest. Does it indicate that the average Christian is so lazy as to wish all activity done away with in the future life? No; but heaven is entered only through the gate of death; death always comes by exhaustion of some sort; and exhaustion demands rest, while the quiet of death suggests it. A deep sleep is the most delightful state imagined for the departed soul by those who reject the hope of

heaven. It certainly is no better than the Christian enjoyment of —

“A calm and undisturbed repose,
Unbroken by the last of foes.”

From this sleep “none ever wake to weep,” but Christian thought does not end with sleep —

“Asleep in Jesus! peaceful rest
Whose waking is supremely blest.”

That this is a waking to activity has appeared in the hymns already quoted.

Does hope render one listless and nerveless in the present?

“I love by faith to take a view
Of brighter scenes in heaven;
The prospect doth my strength renew
While here by tempests driven.”

The very thought that much that ought to be realized in the future depends upon character yet to be developed; that a reward which, while not being now enjoyed in its fullness is to last through eternity, hangs upon the decision of this moment — this thought will not lead to idle waiting and an apathetic indifference, but will give the keenest zest to every duty of the present.

“A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky: —

To serve the present age,
My calling to fulfill, —
Oh! may it all my powers engage, —
To do my Master's will.”

“Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou obtain thy crown.”

“That prize with peerless glories bright
Which shall more lustre boast,
When victors' wreaths and monarchs' gems
Shall blend in common dust.”

“Strive, man, to win that glory;
Toil, man, to gain that light;
Send hope before to grasp it,
Till hope be lost in sight.”

Does such a hope for the future beget an impatience of present hardships, and a wish to evade them? Is it generally a strong and vivid hope of exchanging earth for heaven that leads to suicide?

“A hope so much divine
May trials well endure.”

It is hard, at times, to resist the conviction that with many people, the fundamental objection to the hope of heaven is an uncertainty whether there is any future state of bliss at all. It surely is not wise to make uncertain things an important element in one's plans. If you want a good time, have it now. If you want a noble character, begin to build it now. And work fast, or it will not be finished when you come to die. It may all evaporate then, but “Keep a stiff upper lip.” This is not Christianity, however. It might, more truly than orthodoxy, be called “the worship of a dead Christ.” The Christian builds, not on an uncertainty, but on the certainty of the word, “Because I live, ye shall live also.” To him the fulfilment of the Master's promise is as much an assured fact as the reality of duty, the sanctifying power of the Holy Spirit, and the final triumph of the kingdom of God. The same power that establishes these, pledges us that, and is faithful to perform. “Else is our preaching vain, your faith also is vain. . . . Ye are yet in your sins.”

Thus far it has seemed that heaven, while closely connected with the discharge of present duty, was something not to be partaken of now at all, except by hope. It is true that whatever else we may gain “this side Jordan's shore,” we cannot sing—

“No more the foe can harm!
No more of leaguered camp,
And cry of night alarm,
And need of ready lamp.”

We must still feel the danger—

“And yet how nearly had he failed—
How nearly had that foe prevailed!”

Yet we may detect a resemblance between the earthly life and the heavenly, in that the release which is characteristic of

"the tearless life" is here an object of "ardent hope and strong desire."

"O Paradise ! O Paradise !
I want to sin no more ;
I want to be as pure on earth
As on thy spotless shore."

Heaven will be perfect service and praise ; but our service is now rendered to the same Master, and is of such nature as to form a fitting preparation for that service.

"Happy the souls to Jesus joined
And saved by grace alone,
Walking in all Thy ways we find
Our heaven on earth begun.

The holy to the holiest leads ;
From thence our spirits rise ;
And he, that in Thy statutes treads,
Shall meet Thee in the skies."

In this service we have communion with him who rules the kingdom of heaven, and fellowship with those who are already there ; we can join with them in the same praise ; their joys are seen by us and are an earnest of our own.

[The Church] "on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won."

"Thee, in thy glorious realm they praise,
And bow before Thy throne ;
We in the kingdom of thy grace ;
The kingdoms are but one."

"O blest Communion ! Fellowship Divine !
We feebly struggle : they in glory shine ;
Yet all are one in Thee, for all are Thine."

Such a realization of the unity of the two kingdoms in nature of service, spirit, and joy, makes it easy to be contented where one is placed, and to leave to God the time of the transfer from the one to the other.

"Lord, it belongs not to my care
Whether I die or live ;
To love and serve Thee is my share,
And this thy grace must give."

"He longs to go, he loves to stay,
For God is both his home and way."

Yet even so, there is a difference between earth and heaven, and the joys of the one, while they suggest, can by no means equal those of the other.

“Since o’er thy footstool here below
Such radiant gems are strown,
Oh, what magnificence must glow,
Great God, about thy throne.
So brilliant here these drops of light,—
There the full ocean rolls how bright!”

“Oh, for a heart that never sins!
Oh, for a soul wash’d white!
Oh, for a voice to praise our King,
Nor weary, day nor night!

“Here faith is ours, and Heavenly hope,
And grace to lead us higher;
But there are perfectness, and peace,
Beyond our best desire.”

Now that a number of hymns have been examined, which fairly represent the different phases of the subject and the different casts of mind, it is time to return to the questions first suggested: What do the hymns say? Is what they say true? Are they making us brave or cowardly?

In answer to the first, it may be said that heaven is defined by the hymns as a place or state of eternal life offered on condition of faith in Christ, and enjoyed in proportion to faithfulness of service. At death the soul escapes from all harm and hindrance, and enters upon a state in which unlimited development and unalloyed happiness are insured by the absolute certainty that the most favorable conditions for them will continue forever. These conditions are,—association with spirits who have been made holy, and the full consciousness of God’s presence and favor.

Are the hymns true to the facts? Do they represent the main body of revelation on the subject, or do they give only a partial view? Naturally the material for many of these hymns comes from Revelation. A little also comes from Daniel, some from the gospels, much from the epistles; there is hardly a book that does not offer some suggestion. Revelation has been a favorite mine. The simple story of the parables has often been thought too humble a stranger to be admitted “where the pealing anthem swells the note of praise,” and has found a wel-

come only in the gospel tent. The treatment as regards both style and spirit corresponds to the choice of material. The language of devotion is naturally and legitimately Biblical. Its use indicates some sort of familiarity with the sacred Book; but an unvarying adherence to its phraseology sometimes betrays a failure to appropriate its spirit. Some of the noblest illustrations in the Bible are taken from heathen customs. These have now a delightful flavor of antiquity, but that was not what commended them to the apostle. He used them because they were of intense interest to the busiest and most matter-of-fact men of his time, and because he saw these current, secular, heathen customs fairly ablaze with the truth of God. Now it is not desirable that trivial matters of passing interest should be introduced into the hymns, but it would be a gain if the service of song had always the vitality that gives dignity and beauty to the labors and the interests of the plain people of to-day. The power of some of the "Gospel Hymns" is that they do this to some extent. Many hymn-writers never aim at it. They deck apostolic thought and feeling in apostolic phrase. That is appropriate. Sometimes, under cover of the lingering phrase, the spirit slips away. You scan a "melodious sonnet," instead of feeling the throb of an exulting heart. Along with such a fault you notice a tendency to sing of the ninety-and-nine rather than of the one that wandered. Perhaps some of the writers have forgotten to say anything about the by-ways and hedges or to give the message to "him that heareth." These themes are indeed treated in other connections. Are they as commonly introduced here as they ought to be? Is this strain heard often enough?

"I have a rest — and the earnest is given —

Though now, for a time, 'tis concealed from my view;
This life everlasting, 'tis Jesus, 'tis heaven;
And, oh, dearest friend, let me meet you there too!
For you I am praying — I'm praying for you!"

"Fair Anworth by the Solway,
To me thou still art dear!
E'en from the verge of Heaven
I drop for thee a tear.
Oh, if one soul from Anworth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land."

A number of individual themes have not yet been treated in accordance with the sublimity and beauty of their significance. Among these may be mentioned the new name in the white stone, and seeing Christ as he is. Perhaps the explanation of the lack here may be not so much a failure to recognize the beauty and the grandeur as an appreciation of the difficulty of proper treatment.

Thirdly. What is the moral influence of hymns about heaven? From what has been already said it would appear that the influence of the hymns as they are is wholesome. Hymns do not, however, remain just the same from age to age, and it is well to consider their possibilities, first to what faults they are liable, then what good they might be expected to produce if they conformed more closely to the truth. There are dangers connected with the idea of heaven, or with the misapprehension of it. There is danger of wasting time not in the consideration of the whole, but in dreaming over unsolvable and unimportant questions connected with some phases of it. There is danger that some may think of it as intended for the personal gratification of a close corporation instead of the "elect from every nation." There is danger that some may think of it as a convenient arrangement by which all their own lacks are to be supplied and all the wrongs done to others are to be righted in another world, so that it matters not what is done in this. Heaven may seem not to incite to action but to remove the necessity for it. Even a superficial reading of the Bible, or a careful study of the hymns would remove this error. Is there not, however, more danger that Christians will not enough look at the true conception of heaven in all its bearings? From the perspective it would give us, how much humility we might gain! How small our disappointments would look! How mean the jealousies over trifles between fellow-heirs to "an inheritance incorruptible and undefiled and that fadeth not away"! How small the whims and conventionalities of a day! What independence of prejudice and caprice would be ours! How much meaning it would give to the smallest act that is a mustard-seed for eternity's growth! How much dignity to the lightest whisper of conscience and the slightest suggested act of kindness! How much importance to the word or the look that might rouse aspiration or hope in a brother man! How

much the wish for such a life in the future would make us struggle towards it in the present ! How much the hope of being in the immediate presence of Christ will tend to produce the habit of present communion with him, and so his likeness in us ! How much the conception of the kingdom of God in heaven would change our conception of what it would be on earth !

It is good for us to sing the hymns we already have—the good ones. What will become of the rest ? With the growth of our liking for the good we shall come more and more to dislike and abandon the bad. The good are based on Scripture and experience. The church varies in experience from time to time, but bases its belief finally upon Scripture. There is thus a certain necessary agreement between the sentiments of these hymns and the feelings of the church in all ages, while those productions that have no particular support except a transient mode of thought may be popular for a time, but will vanish forever as soon as the style changes.

Those hymns on any subject most influence us which most vividly suggest and apply other and familiar illustrations of the sentiments they express. This is a rigorous test of the value of the hymn, for if the illustrations are proved false, the hymn is sentenced with them. Hymns about heaven are especially suggestive, and are thus hemmed in by a perhaps unusual number of safeguards. They are used with greatest effect, and therefore most frequently, in connection with earnest appeals for the choice of present duty or with services in memory of the sainted dead. In the former case the practical character of the appeal and the prominence of an active conscience, in the latter the thought of a life which seems an appropriate fitting for grander nobleness and happiness, in both cases the accompanying passage from Scripture—all give a steady and healthy, as well as an active, tone to the feelings and imagination. We do need more hymns—true, uplifting, vigorous, practical. They will come. The Church waited a thousand years for one of her best. She waited nearly two thousand for others. Some of them she will very likely be singing at the second coming of her Lord. Perhaps, probably, she will never be satisfied with any song of heaven until she learns one worthy to be sung by the hundred and forty and four thousand, led by the voice of an

archangel and accompanied with the trump of God. But that perfect hymn will be learned only in heaven itself.

Perhaps the most fitting close to this discussion will be a sober statement about heaven and the Christian attitude in view of it given in a few lines by the author of *The Saints' Everlasting Rest*. It might be expected that such a man would have an elaborate, perhaps fanciful, description of heaven to give, and would show much impatience to get away to a place of which he thought so much, and which he loved so well. He writes, on the contrary :

“My knowledge of that life is small,
The eye of faith is dim ;
But it's enough that Christ knows all,
And I shall walk with him.”

Father, I would not dare to choose
A longer life, an earlier death ;
I know not what my soul might lose
By shortened or protracted breath.

I cannot see the golden gate
Unfolded wide to welcome me,
I cannot yet anticipate
The joy of heaven's jubilee ;

But I will calmly watch and pray,
Until I hear my Saviour's voice,
Calling my happy soul away
To see his glory and rejoice.”

EDWARD P. KELLY.

Book Notes.

HOPKINS' RELIGIONS OF INDIA.

This is the first of the "Handbooks on the History of Religion" under the general editorial supervision of Professor Morris Jastrow, Jr., Ph.D., of the University of Pennsylvania. Professor Hopkins is well qualified for his difficult task. He was a devoted pupil of the late Professor Whitney, whom he has now been called to succeed as Professor of Sanskrit in Yale University. In his preface our author compares his work with the only other book that covers the same ground, by saying that, "whereas Barth in his admirable handbook . . . aimed at making his reader know all about the religion of India, we have sought to make our readers know those religions. We have tried to show the lines on which developed the various theological and moral conceptions of the Hindus . . . by taking the reader step by step through the literature that contains the records of India's dogmas." After a general introduction in which the sources, dates, methods of interpretation, and divisions of the subject are briefly treated, the author sketches the "people and the land," and then passes to an examination of the Rig Veda, to which he devotes four chapters, the sub-titles of which are: The Upper Gods, The Middle Gods, The Lower Gods, and Yama and Other Gods, supplemented by Vedic Pantheism and Eschatology. Chapters VII and VIII treat of the Religion of the Atharva Veda, and the Early Hindo Divinities, compared with those of other Aryans. The next three chapters are taken up with Brahmanism, Brahmanic Pantheism, the Upanishads, and the Popular Brahmanic Faith. Then follow single chapters on Jainism, Buddhism, Early Hinduism, Hinduism (continued: Vishnu and Çiva), the Purāṇas (Early Sects, Festivals, the Trinity), Modern Hindu Sects, Religious Traits of the Wild Tribes, India and the West. The work is supplied with an admirable bibliography, and an index. From this summary of the contents of the work it will be seen that Professor Hopkins carries his narratives along in an easy chronological order, with expositions of the ruling ideas in each epoch. The sources are freely drawn upon to expound and to illustrate the various phases of the religious faith in the different periods of history of the people of India. In the confusion of conflicting views the author maintains a

The Religions of India. By Professor Edward Washburn Hopkins, Ph.D. Boston and London: Ginn & Company, 1895. pp. xiii, 612. \$1.85. (Introduction price.)

well-balanced judgment and demonstrates his ability to arrive at independent conclusions without carping criticism. Professor Hopkins is no devotee of Brahmanism, Buddhism, or of any of India's faiths, and he never rises into rhapsody over the incomparable beauty of the Vedic hymns and poetry. His final chapter on India and the West is written in a spirit of candor, and contains many excellent hints for our Christian Missionaries in India. If the remaining volumes of this series of Handbooks maintain the high standard which Professor Hopkins has set in the work before us, we shall have an incomparable library of the history of the religions of the world.

EDWIN KNOX MITCHELL.

The Historical Deluge is, in the main, an instructive effort to adjust the newer views in geology, paleontology, and anthropology to the Biblical narrative. It is done in a very interesting way; the identification of a submergence period, between the palanthropic and the neanthropic ages, with the deluge has many striking features. We are glad to read the arguments for the more elevated condition of the primitive man. The parallel between the three human types discovered in Western Europe and the antediluvian groups is not convincing. Sufficient account is not made of the immense climatic changes and the disturbance of the earth's equilibrium through the melting of the ice, which terminated the great glacial period. The traditional stories of the deluge are not analyzed, but are simply used as evidence. All that Dr. Dawson writes is well-tempered, and in fine rhetorical dress.

We are far enough from sympathizing with the most distinctive tendencies of the modern ritualistic movement in the Anglican and Protestant Episcopal communions. To our thinking its ideals of worship, government, and doctrine are those of the Church in its degeneracy rather than in its purity. But no one can deny the high character and spiritual earnestness of many of the leaders in the Oxford movement, or the zeal and consecration of its present representatives. Mr. Wakeling's book on *The Oxford Church Movement* has but deepened this impression in our minds. That book itself is a series of fragmentary sketches, originally prepared for the *Newbury House Magazine*, and designed to "show more clearly how the movement progressed in the country generally, in the quiet towns and sleepy villages." It does "not claim to be a chronological or systematic statement of events." In its pages Mr. Wakeling gathers together, sometimes with much pleasant gossip and anecdote, and sometimes with the monotony of the Homeric catalogue of ships, a wide variety of facts and incidents connected with the more obscure features of the spread of the tracta-

The Historical Deluge in its Relation to Scientific Discovery and to Present Questions. By Sir J. William Dawson, LL.D., F.R.S., etc. New York, Chicago, and Toronto: Flemming H. Revell Co. pp. 56. 25c.

The Oxford Church Movement. Sketches and Recollections. By the late G. Wakeling. New York: Macmillan & Co., 1895. pp. xii, 309. \$2.25.

rian movement. The book is not a history. To one who is not an Anglican it is not as a whole very readable. But it contains the materials of history, and is worthy of the attention of any student of the modern development of the Anglican Church.

Though English and German scholars have done much in recent years to draw the writings of Wiclif from oblivion, little attention has been paid to the guides of English religious thought who immediately preceded him. But investigation shows that as the way of the Reformation was prepared in Germany by the Mystics of the fourteenth and fifteenth centuries, so the work of Wiclif was preceded by that of English Mystics who laid far more stress on the feeling of the heart toward God and the cultivation of the contemplative virtues than upon external churchly observances. Such a Mystic of the fourteenth century was *Richard Rolle*, a hermit of Hampole, Yorkshire, whose meditations, poems, and exhortations belong to the same general class of writings as the works of Bonaventura or Thomas à Kempis. Valuable as they are for the light they throw upon the religious thought of England in the years just before Wiclif's advent, it is doubtful whether their intrinsic importance would have warranted their publication had not Rolle been the first to make extensive use of English instead of Latin in religious writings. Hence this carefully edited first volume of the "Library of Early English Writers," makes a two-fold appeal to the specialist in English Church history and to the student of English philology and Literature.

This life of this famous missionary to China for forty years is virtually a history of missions in the Celestial Empire during that long period. *Dr. Nevius* was closely identified with all phases of the work, as scholar, pastor, and author. He has written one of the best books on China for English readers. He prepared a theological treatise for use in the field. He was one of the principal translators. He was an extensive traveler. He served in three fields, and also touched the Japanese work for a time. He was one of the most influential Christian leaders in organizing help during the great famine, and gathering the spiritual results following. The book is really also a record of the beautiful devotion of his wife and her efficient service—an effect in reading the book little considered by the modest author. Her long separation from him because of her ill health, and yet her heroism in insisting that he leave not the work to be with her, furnishes a beautiful lesson in self-sacrifice. For so long a period of service, in early and critical days, the record is singularly free from thrilling adventures, but rich in its suggestions of the wide results of diligent, patient work. A delightful impression of Dr. Nevius's character is given in Dr. Martin's tribute of friendship in the introduction. The book is a fine specimen of printing and illustration.

Yorkshire Writers. Richard Rolle of Hampole; an English Father of the Church: and his Followers. Edited by Professor C. Hartman. New York: Macmillan & Co., 1895. pp. xiv, 443. \$2.60.

John Livingston Nevius. By his wife, Helen S. C. Nevius. New York, Chicago, Toronto: Fleming H. Revell Co., 1895. pp. 476. \$2.00.

The Second Congregational Church and Society of Palmer, Mass., have wisely felt that the occasion of the union of the church and society in the incorporated church presented a fitting opportunity for publishing a new *History and Manual*. It presents a sketch of the history of the church, a list of all past members, an account of the various channels through which it diversifies its activities, the by-laws, covenant, etc., of the church, and other information of historical and current value. One list of unusual interest comprises the names of those who have graduated from colleges and higher educational institutions, as well as of those in professional occupation. The book is tastefully printed and illustrated.

Mr. Black has apparently written his book on *The Christian Consciousness* to establish the proposition, which appears at the close of the preface, that "hitherto we have spoken of the Bible, the church, and the reason as being sources of authority. To these three the spirit of the age demands the addition of the Christian consciousness, as being not only a source of authority in and of itself, but as also being a touchstone for the trying of the Bible, the church, and the reason." The "spirit of the age" is undoubtedly an evolutionary spirit. The age, and Mr. Black with his age, has come to recognize that, in some sort or other, an evolutionary process is observable in all realms of study. This does not imply, our author urges, that any evolutionary theorist has the right to set, in the near or remote future, a time when progress must give way to disintegration, resulting in the production of an endless cycle of change, materialistic or other. He starts with, and holds fast to, the simple fact of an observable evolutionary progress.

Such progress is to be discerned in *Morals and Doctrine*. The author, in an exceedingly interesting series of chapters, takes up various moral and doctrinal questions — *e. g.*, slavery, Chapter V; the salvation of infants, Chapter IX — and sketches the history of the changed modern view respecting them, with the purpose of showing that the modification of view is not traceable to a better, more logical use of the reason, nor to new utterances of the church, nor to a more scientific exegesis of the Bible; but is due to the "spirit of the age," which "in secular affairs is the aggregate-consciousness of a community; in morals and doctrine is the Christian consciousness" (p. 168). It is this, he urges, which has "led the way, or given its sanction to evolution and development in morals and in doctrine, which has sometimes seemed to antagonize our creeds and disregard our exegesis" (p. 217). The results of his studies bring him to the conclusion that he may call himself at one with Mr. Kidd in asserting that progress has been due to ultra-rational sanctions somehow implanted in the race, and he has no quarrel with Professor Drummond in attempting to find the beginnings of such progress. His contention is that the energizing cause of human, moral, and doctrinal progress is to be found in the aroused or illuminated Christian

History and Manual of the Second Congregational Church and Society of Palmer, Mass., 1847-1895. Prepared by the Pastor and Clerk. Palmer, Mass.: Press of C. B. Fiske & Co.

The Christian Consciousness; its Relation to Evolution in Morals and in Doctrine. By J. S. Black. Boston: Lee & Shepard, 1895. pp. x, 244. \$1.25.

consciousness of one or a few, spreading thence with widened convincingness.

The most unsatisfactory part of the book is the first chapter, telling what the Christian consciousness is. Though the chapter has some striking thoughts, it does not produce a very clear picture of the author's conception of Christian consciousness. In fact, through the book two views seem to appear—one which would regard the Christian consciousness as a sort of dynamic entity, having the power to generate in the mind new ethical and religious concepts; the other which would regard it as a state of fixed convincedness of mind produced by some external power. At one time he characterizes it as "the divinity in man" (p. 90), and again says that "in its last analysis it is the will of God formulated by men chosen of God" (p. 122). The author distinctly disclaims infallibility for the Christian consciousness, though for the individual it gives certainty (pp. 109, 234). The very freedom from hard and fast definition may well have a double value, as preventing, on the one side, a pre-judged, hostile polemic, and securing a popular consideration for an interesting study of a very important theme.

It seems a pity that Bishop Thompson's book should not have been a much better one than it is. He has strong thoughts, and strong words to clothe them; but, though the strong words never fail, the strong thoughts are mingled with those which are trivial, partial, and utterly inadequate. Jacob's striving at Peniel forms the text from which is developed the treatment of *The World and the Wrestlers*. The argument of the book, so far as there is argument, and not simply the outpouring of thoughts on the personality and responsibility of man and God, is as follows: Strive as he may to escape it, man is always brought face to face with the question of his personality, his individuality, and the question he must ask himself is what he is, in character. Further, man cannot escape the sense of another personality over against himself—not simply a power, but a person. He seeks to know what this person is. Neither titles nor definitions tell much of Him, till at last we know Him in Jesus as Deliverer, Saviour. But personality involves responsibility, and responsibility implies relations to another person. God's responsibility is toward man. He assumes it Himself, and asks for no dualism or theodicy to free Him from it. The incarnation expresses it. It is a responsibility of service. Similarly, man is responsible with a similar responsibility of service. The only point where the finite and the infinite really touch is in the realm of ethics. Man's life is, and always should be, thought of as attaining its goal not in passive happiness, but in the active, painful striving to serve.

Upon this thread are strung thoughts touching a wide variety of subjects, with a general upward tendency to that which is spiritually quickening. It does not seem to us that these Bohlen Lectures will find a wide circulation in type.

A book written as a dissertation for a doctorate in theology could hardly be expected to have very striking popular qualities, and Dr. Lucas can hardly hope that his *Agnosticism and Religion* will be exceptional. It is a careful and painstaking piece of work, in which, though nothing especially new is said, the logical difficulties and verbal inconsistencies of the first part of Spencer's *First Principles* are brought out. That which will probably prove of most interest to Protestant readers is the distinctly scholastic (using the word in a strict historical sense) tone and method of treatment. One immediately feels that he is in an atmosphere qualitatively different from that which pervades our seminaries. We cannot avoid the feeling that the volume would have been improved by cutting down the first sixty pages on the History of Agnosticism by about nine-tenths, and we cannot altogether sympathize with the rather contracted method of treatment, which has a flavor of special pleading, bringing some passages in the book perilously near self-contradiction. But in general the logic is sound, and the reasoning often acute. Clergymen can secure the book direct from the author, at Archbald, Pa., for \$1.00, postpaid.

Mr. Kidd's famous work has been followed by a long train of criticism and adulation. Mr. Sprague, in his *Laws of Social Evolution*, as indicated by the full title, devotes a book to a critique of it. The author takes up Mr. Kidd's work chapter by chapter, epitomizes its teachings (largely between quotation marks), and then gives in clear, distinct paragraphs his criticisms. To discuss the book in full would be to write a treatise on the evolution of society. We would, however, call attention to what appear the main, underlying objections urged by Mr. Sprague. The first is that Mr. Kidd is so thoroughly committed to a theory of social progress by means of the survival of the fittest that he is blinded to the fact that this is yet but a hypothesis, from which many, Mr. Sprague among them, dissent. The second is that Mr. Kidd involves himself in hopeless self-contradiction by urging at one time that progress is the result of the struggle for existence, and can take place only where it exists; and, later, arguing that progress is due to an ultra-rational (religious) impulse which leads men to act in opposition to the very law of the survival of the fittest, by which all progress is attained. The points which the author advances against Mr. Kidd's work are of quite unequal value, but all are stated with great clearness; and the book is fully worth reading, if only by assent or dissent to aid in sharpening the somewhat hazy impression left on the mind of most readers of *Social Evolution*.

Agnosticism and Religion, being an Examination of Spencer's Religion of the Unknowable, preceded by a History of Agnosticism. Dissertation for the Doctorate in Theology at the Catholic University of America. By Rev. George J. Lucas. Baltimore: John Murphy & Co., 1895. pp. 138. \$1.25.

The Laws of Social Evolution; a Critique of Benjamin Kidd's "Social Evolution," and a statement of the True Principles which Govern Social Progress. By Rev. Franklin M. Sprague. Boston: Lee & Shepard, 1895. pp. 166. \$1.00.

A volume of *Sermons* from so distinguished a leader as the late Master of Balliol College, Oxford, will be heartily welcomed. He has been known as an essayist, as a theologian, and as an interpreter of Plato. His personality as influential among Oxford students was well known: but as a preacher we had not formed his acquaintance. This volume was published at the request of a large number of his old pupils, who recalled the practical value of his pulpit utterances. His preaching was principally confined to Oxford and London. He usually preached twice a term in his own College, and once a year in Westminster Abbey. He was also Select Preacher before the University. These sermons comprise some of his college utterances, and are chiefly designed for those students with whom he had closest relations. The themes suggest a college audience, and the treatment, while having young men in mind, is yet singularly large, and free from the conventionalities of much of this type of preaching. As we might expect from him, he deals principally with the lines of thought and experience which beset young men in days of theological and social perplexity. It would be difficult to find a volume of sermons in which these subjects are handled more candidly and helpfully. The tone of the discussions is hopeful and reassuring. Nearly all are constructed in the same way. Some large general truth is discovered in the text and context, as a sort of introduction, and then some specific theme is deduced, and very clearly set forth in a formal proposition generally outlining his plan, and then simply and forcibly developed. In this regard he reminds one of Bushnell and Robertson. His style is very clear and forcible. There is little glow of feeling, and no great range of imagination and illustration; but for helpful suggestion to thoughtful minds; and for practical setting of duty in a large environment of conviction and impulse, the sermons are noteworthy, and will command a wide reading. Some of the themes discussed will give an idea of the range of the volume. "The Building up a College," "Grounds of Hopefulness," "The Joys and Aspirations of Youth," "Sympathy," "The Husbanding and Use of Money," "Study," "Conversation," "Eating and Drinking," "Success and Failure," "Going to Church," "The Completion of a Life's Work," "Difficulties of Faith and their Solution," "The Prospects of Christianity."

This book on *Ways of Working* in the Sunday-school grew out of Dr. Schauffler's own experiences, he tells us in the preface. What he recommends has been found successful in his own use. As superintendent of Olivet Sunday-school in New York, he made a careful study of such methods as he could discover in use elsewhere. This book is the record of those he found of value. He discusses such practical problems as The Superintendent's Work, The Teachers' Meeting, Private Lesson Study, The Art of Questioning, The Teacher Outside of School, Object Teaching, The Black-

College Sermons. By Benjamin Jowett, Master of Balliol. New York. Macmillan & Co., 1895. pp. xvi, 348; \$2.00.

Ways of Working; or, Helpful Hints for Sunday-School Officers and Teachers. By A. F. Schauffler, D.D. Boston: W. A. Wilde & Co. pp. 208. \$1.00.

board, Music, Benevolence, The Library, The Graded School, Premiums and Rewards, Entertainments, The Primary Class, etc.

Much that is said on these themes has been said before. One who has read widely on the subject, or had a large practical experience, may not find much that is especially new; but for most superintendents and for the majority of teachers the book will be found of much value. The author knows how to impart his knowledge in a very simple and attractive way, and the typography of the book admirably lends itself to guide a grasp of its contents. One finds in reading these discussions many practical perplexities met with helpful suggestions. The author does not *discuss* these problems at weary length, but gives very positively his own tried conclusions. There is a tone of authority about the book, which evidently comes from clearly-formed opinions and large experience. The book is especially characterized by a *business* air; little platitude, little mere moralizing, and much direct, sensible advice. It ought to be very helpful to many.

Alumni News.

The Hartford Times, in its issue of October 5, speaks as follows of GEORGE LANGDON, '39: "The Rev. George Langdon, who died at Walpole, Mass., September 13, at the age of 81, was one of the original abolitionists in this State. Mr. Langdon was a graduate of Yale College, and studied theology at East Windsor Seminary, now the Hartford Theological Seminary, and was one of its oldest representatives at the time of his death. He was a man of deep convictions and a scholarly representative of the New England pulpit. During the pastorate of Dr. Bushnell in this city he was not infrequently invited to preach for that distinguished divine. Mr. Langdon was a staunch abolitionist when it required courage to be an exponent of that idea, and through life he was devoted to the promotion of the interests, political and religious, of the colored people in this country. He was an able and convincing preacher, and held important pastorates during his lifetime. The aged abolitionist always entertained the sincerest affection for Hartford, and his remains were brought here for interment." Mr. Langdon leaves a wife and four children, two of the sons being residents of Hartford.

ELIJAH HARMON, '67, after a pastorate of ten years at Wilmington, Mass., has tendered his resignation.

Among the numerous visitors to Europe during the past summer were E. P. BUTLER, '73, of Sunderland, Mass., GEORGE W. WINCH, '75, of Holyoke, Mass., and GEORGE W. ANDREWS, '82, of Dalton, Mass.

The characteristic enterprise and wisdom of the Pacific Theological Seminary have lately been shown in the appointment of JOHN H. GOODELL, '74, to the chair of Bible Exegesis. Mr. Goodell had already served for some time as an instructor and lecturer. We regret to hear that Professor CHARLES S. NASH, '83, of the same Seminary, is still prevented by ill-health from carrying forward his department. He hopes, however, soon to return.

C. H. BARBER, '80, of Manchester, Conn., recently received from his people a valuable horse and harness and a generous sum of money.

The September number of *The Missionary Herald* contains letters and articles by several Hartford men. GEORGE A. WILDER, '80, writes of the pioneer work now being done at the new station in East Africa. DWIGHT GODDARD, '94, describes at length his experiences in a long trip in China during the early summer. H. G. BISSELL, '92, has an article for the young people on the Mission House at Ahmednagar, India.

A description, with cuts, of Pilgrim church, Cleveland, O., C. S. MILLS, '85, pastor, is given in the *Church Building Quarterly* for October.

DAVID P. HATCH, '86, who was settled at Paterson, N. J., has recently returned from a year abroad, and has accepted the responsible post of secretary to the Maine Home Missionary Society, with headquarters at Bangor.

GEORGE M. ROWLAND, '86, of the Japan Mission, is home on a furlough.

On October 1, CHARLES F. WEEDEN, '87, lately of Colchester, Conn., was installed pastor of the First Church of Norwood, Mass. Dr. Lewellyn Pratt, and A. B. BASSETT, '87, participated in the services.

J. B. ADKINS, '88, has resigned his charge at Onawa, Iowa. He has since accepted a call to Ottawa, Kan.

JULES A. DEROME, '88, has accepted a call from Groveland, Minn., to Mapleton and Sterling, in the southern part of the same state.

After serving the church at South Egremont, Mass., ever since his graduation, STEPHEN T. LIVINGSTON, '91, has resigned.

In *The Independent* for September 12 is a sympathetic review of the volume of poems recently published at Nashville by GEORGE M. MCCLELLAN, '91, with several striking quotations.

On September 23, at Fitchburg, Mass., occurred the death of FREDERICK J. PERKINS, '91. Mr. Perkins was born in Royalston, Mass., in 1865. He studied at Williams College in the class of 1888, but did not graduate. After his Seminary course, he entered the service of the Presbyterian Board of Foreign Missions and was assigned to the Brazilian field, serving as professor in the college at San Paulo. In 1893 he returned for a time to the United States, and married the daughter of Dr. Melancthon Storrs, of Hartford. During the past two years his health was weakened by persistent attacks of pulmonary and liver troubles. In January of this year he was obliged to return again from Brazil and to attempt to secure a recovery of strength in various places, such as Nova Scotia and the Adirondacks. He had strong hopes of taking up his beloved work before long in full vigor, but gradually failed through the summer. The end came somewhat suddenly, being apparently hastened by the excessive heat of September. Mr. Perkins will always be remembered with respect and love by his Seminary friends and his colleagues on the field for his sterling excellence of character, for his missionary enthusiasm, and for a sweetness of disposition that became more and more decided during the last few years. The first child of his marriage died at sea during his last voyage from Brazil.

HARRY T. WILLIAMS, '93, who has been the assistant of A. W. HAZEN, '68, at Middletown, Conn., for the past two years, has lately accepted the pastorate of the church at Watertown, S. D.

On September 17, at Chester, Vt., HENRY L. BALLOU, '95, was ordained to the ministry; on September 21, SAMUEL A. NOON, of the same class, was ordained and installed at Greeneville, Conn., Professor Merriam preaching the sermon; and on October 1, their classmate, WILLIAM A. BACON, was inducted into the pastorate of the Washington Street Church, of Beverly, Mass.

Seminary Annals.

OPENING OF THE SIXTY-SECOND YEAR.

The custom instituted two years ago of opening the Seminary year with a gathering of the students and friends of the institution, showed again this year its right to perpetuation. The services of Wednesday evening, October 2, in their spiritual uplift, their intellectual stimulus, and their social attractiveness, formed a worthy introduction to all phases of the life of the year. After the singing of a hymn, the reading from the Scriptures, and the offering of prayer, President Hartranft addressed the company. In the two preceding years he had spoken of Unity and Catholicity as distinguishing characteristics of the Church, and essential marks of the strong Christian life. This year he spoke of Apostolicity,—its true meaning, and its importance for the organized church and for the individual.

Apostolicity has from the earliest times been considered as one of the essential attributes of the Kingdom of God, and one of the characteristics of the true life of God's people. But though Apostolicity has received universal recognition, its source and nature have been variously conceived. Some conceive it as something traceable to tactual succession through the primate, others to tactual succession through all the apostles. Various "apostolic brethren," or monastic orders, or groups of mystics have been organized which have attempted in some way to imitate the life of the apostles, and so to secure to themselves the claim of Apostolicity. But all these links or resemblances, whatever their value, are purely external in their nature. The essential Apostolicity must be sought deeper.

In seeking thus, we find that the distinguishing, the crowning, fact of the apostleship of the original apostles was their being witnesses to the *fact* of the Resurrection, in their experience and in their consciences. This was the corner-stone of their faith. It was impossible for them to see in it fraud, or collusion, or spiritual vision. It could be accounted for on no theory of swoon, or disappearance, or docetism. To them the fact of the Resurrection proved Jesus to be the Son of God, and proclaimed His divinity. On that truth they staked their apostleship and for it they died.

The Church to be truly Apostolic must stand by the Resurrection of Christ. The Church which possesses the Resurrection as a crowning truth, as a truth which is the nexus between other truths, is Apostolic. This opens the door to the invisible and leads on to the laying hold of God Himself. From it the grave gets a new light and becomes the gateway to heaven. This possession of the Resurrection is a pregnant sign of Apostolicity.

Another sign is the possession of the Holy Spirit. A few of the principles through which the Holy Spirit operates serve by their presence to supply the signs of Apostolicity.

1. The first is Spirituality. This gives the consciousness of an abiding relationship with the Father and the Son and the Spirit, a veritable kinship of essence. This is conferred by the Holy Spirit. It implies the constant recognition of the spiritual as supreme over the physical and the psychical.

2. A second essential principle is Liberty. Liberty does not mean individual willfulness. It is that which elevates one into the sphere of right-doing in obedience to God. It secures a true individuality—for one thus stands as if he were all things before God. It leads, too, to the principle of the sovereignty of the people as a psychological fact and as a religious truth. This is essential to the true liberty in the Spirit, inasmuch as all are kings and priests of God.

3. A third essential principle is Progress. This involves the constant recognition of new ideals and new goals to be striven for. This makes a shallow, idle conservatism an impossibility.

4. The fourth essential principle is Simplicity. This seeks the unification of all the complexities of the world into one unity. The finest art, the most tempered refinement are forms of simplicity. So truth stands abidingly simple as against all duplicity.

How does, and how should, the life of God's people conform to these four tests of possession by the Holy Spirit?

In Worship, the communion of the people with God must show spirituality, the meeting of spirit with spirit. It must also allow for liberty—liberty for the individual. So, too, the service must have elasticity, so as to make room for progress, and it must secure simplicity by a harmonious unity.

In Government, the Church must show its Apostolical nature in its democratic form and progressive spirit, as well as in its spirituality and unity.

The four essential principles of spirituality, liberty, progress, and unity must also appear in the doctrine of the Apostolical Church. The spiritual element must be there, for dogmatic forms only picture a part of the manifestation of God. There must be allowance for liberty in the collection of the widest possible data. As the spirit strikes out new light from the Word and from the Christian experience under the influence of the Holy Spirit there must be progress. The body of truth abides, but the human apprehension of it advances, grows.

The personal service of God's people should likewise manifest these four principles of essential Apostolicity. There is no form of altruistic endeavor which does not supply a field for the manifestation of these.

The service of the student is a service of study; to this service, too, these tests of Apostolicity apply. If natural science opens a wide field of study and inquiry, much more does theology, including in its realm, as it does, the eternal and invisible. There is, therefore, opportunity for the widest intellectual activity. We are on the edge of a period of high and noble reconstruction. The emphasis of thought in the Kingdom of God shifts with the weight of intellectual power and spiritual force. In the nineteenth century it is not where it was in the eighteenth, and the eighteenth differs from the seventeenth. So, too, in the twentieth century the emphasis will again shift. But, amidst all change, God should be served in the toil of the student even though the last earthquake crack in the midst of Easter bells, and the fountains of the deep hiss against the sun. Will you not, then, witness to the power of the Holy Ghost by a free, spiritual, progressive, simple life, which shall thus bear upon it the stamp of Apostolicity?

At the conclusion of the address refreshments were served and there was an opportunity for beginning new friendships and renew-

ing old ones. The roll of students, as published elsewhere, shows a considerable gain in the number of students pursuing the regular course.

The faculty were all in their places with the opening of the year with the exception of Professors Perry and Beardslee. The former has suffered from a severe attack of appendicitis, necessitating an operation on July 10, and keeping him in bed about ten weeks. He is now gaining rapidly, and hopes after a short rest to be able to resume his duties. The latter, after suffering acutely for a long time from facial neuralgia, has had an operation performed, which seems to promise a complete cure. It delayed for a short time, however, the resumption of his duties.

THE LIST OF PUBLIC APPOINTMENTS filled by the members of the faculty since the last Anniversary is as follows. President Hartranft: June 20, an address before the Graduating class of Perkiomen Seminary, Pa.; Address before the Social Science Association of Saratoga, September 3, on *The Hartford School of Sociology*. Professor Jacobus: Paper before the Connecticut State Association at New Haven, June 18, on the topic *Do the Times Suggest Doctrinal Preaching*; Address before the Chester County Endeavor Union, Oxford, Pa., on *The Christian Young Man*, June 20; Address before the South Monmouth County Endeavor Union, Long Branch, N. J., September 27, on *Methods of Bible Study*. Professor Mead: Before the Society of Biblical Literature and Exegesis, Hartford, June 14, *Note on the Translation of I Corinthians, xv: 42-44*. Professor MacDonald: Two Papers before the Society of Biblical Literature and Exegesis, Hartford, June 13, one on *The Original Form of the Legend of Job*, the other, *Hebrew Notes Critical and Lexicographical*; also he has continued his labors on Haupt's Hebrew Bible. Professor Merriam: Parent's Day sermon at the Fourth Church, Hartford, June 16; Address before the Woodstock, Conn., Academy, June 30; both of which were published; Sermon at the Ordination of Rev. S. A. Noon, Taftville, Conn., September 21. Professor Paton: Paper before the Society of Biblical Literature and Exegesis June 14, *Notes on Driver's Leviticus*; Address before the Christian Association of the University of Vermont. Professor Pratt: Paper on the *Isolation of Music* read before a special meeting of the Musical Association of London held on July 16, in honor of a visit to England of a party of about eighty American church musicians. A course of lectures at the School of Music, Smith College, has been begun, which will continue through the year. Professor Walker: Address on *The English Reformation* before the History Club of Pittsford, Vermont.

ROLL OF STUDENTS.

JOHN S. WELLES FELLOW.

OZORA STEARNS DAVIS, Berlin, Germany.
Dartmouth College, 1889; Hartford Seminary, 1894; Licensed, 1892.

WILLIAM THOMPSON FELLOW.

HERMAN FRANK SWARTZ, Germany.
Pennsylvania College, 1891; Hartford Seminary, 1895; Licensed, 1894.

CANDIDATES FOR THE DEGREE OF PH.D.

SAMUEL J. MCCLENAGHAN, East Orange, N. J.
Princeton College, 1886; Princeton Seminary, 1889.

OLIVER WILLIAM MEANS, Enfield, Conn.
Bowdoin College, 1884; Hartford Seminary, 1887; Ordained, 1888.

JOHN SOLOMON PORTER, Prague, Bohemia.
Williams College, 1888; Hartford Seminary, 1891; Ordained, 1891.

RICHARD WRIGHT, Windsor Locks, Conn.
Brown University, 1887; Hartford Seminary, 1890; Ordained, 1890.

GRADUATE STUDENTS.

ANNIE JOSEPHINE FOREHAND, Worcester, Mass.
Mt. Holyoke Seminary, 1891; Hartford Seminary, 1895.

ARMENAG HARUTUNE HAIGAZIAN, Hadjin, Asia Minor.
Central Turkey College, 1889; Marash Seminary, 1892; Licensed, 1892.

ADDIE IMOGEN LOCKE, Westmoreland, N. H.
Mt. Holyoke College, 1892; Hartford Seminary, 1895.

JAMES ARTHUR OTIS, Irvington, Neb.
Doane College, 1891; Hartford Seminary, 1895; Licensed, 1891.

SENIOR CLASS.

HARRY SLAWSON DUNNING, Middletown, N. Y.
Princeton College, 1892.

ALLAN CONANT FERRIN, Hartford, Conn.
University of Vermont, 1883; Licensed, 1893.

MILTON NEWBERRY FRANTZ, Norristown, Pa.
Syracuse University, 1886.

GILES FREDERIC GOODENOUGH, Winchester, Conn.
Yale University, 1893; Licensed, 1895.

MERTIE LAURA GRAHAM, Richford, Vt.
Mt. Holyoke College, 1893.

EDWARD PARKER KELLY,	Auburndale, Mass.
Harvard University, 1890; Licensed, 1895.	
JOHN ERNEST MERRILL,	Minneapolis, Minn.
University of Minnesota, 1891.	
CHARLES PEASE,	Chicopee, Mass.
Cornell University, —; Licensed, 1894.	
GEORGE HOBART POST,	Clinton, N. Y.
Hamilton College, 1893.	
LAURA HULDA WILD,	Elizabethtown, N. Y.
Smith College, 1892.	

MIDDLE CLASS.

GILBERT HOLLAND BACHELER,	Norwich Town, Conn.
Amherst College, 1894.	
EDWIN WHITNEY BISHOP,	Norwich, Conn.
Williams College, 1892.	
EDWIN CARLTON GILLETTE,	Hartford, Conn.
Williams College, 1894.	
FRANK WILLIAM HAZEN,	North Craftsbury, Vt.
University of Vermont, 1890.	
WILLIAM HAZEN,	Richmond, Vt.
University of Vermont, 1893.	
ARTHUR HOWE PINGREE,	Jamaica Plain, Mass.
Harvard University, 1890.	
WINFRED CHESNEY RHOADES,	Mt. Vernon, N. Y.
Columbia College, 1894.	
JAMES BELKNAP SARGENT,	Bethel, Vt.
Dartmouth College, 1892.	
ALONZO FERDINAND TRAVIS,	Natick, Mass.
Harvard University, 1894.	
WILLIAM BODLE TUTHILL,	Goshen, N. Y.
Colby University, 1894.	
NATHAN HENRY WEEKS,	Dedham, Mass.
Amherst College, 1894.	

JUNIOR CLASS.

THOMAS LEON BICKEL,	Reading, Penn.
Franklin and Marshall College, 1895.	
WILLIAM WEEKS BOLT,	Hartford, Conn.
Beloit College, 1893.	
CHARLES ALVAN BRAND,	Oberlin, O.
Oberlin College, 1895.	

JESSE BUSWELL,	Amherst College, 1893.	No. Charlestown, N.H.
STEPHEN GEORGE BUTCHER,	Beloit College, 1895.	Batavia, Ills.
EDWARD WARREN CAPEN,	Amherst College, 1894.	Jamaica Plain, Mass.
MARY OLIVIA CASKEY,	Mt. Holyoke College, 1895.	Morristown, N. J.
EDMUND MICHAEL DE' ANGELIS,		New York City.
GEORGE WALTER FISKE,	Amherst College, 1895.	Holliston, Mass.
JOHN AMON HAWLEY,	Oberlin College, 1895.	Farmington, Conn.
WILLIAM CARLOS PRENTISS,	Oberlin College, 1895.	So. Hadley Falls, Mass.
CHARLES PHILIP REDFIELD,	Williams College, 1893.	Vernon, Conn.
DAVID PERRY RICE,	University of Minnesota, 1895.	Rockland, Mass.
LYDIA ELIZABETH SANDERSON,	Mt. Holyoke College, 1895.	Cleveland, O.
HENRY PARK SCHAUFFLER,	Amherst College, 1893.	Cleveland, O.
BENJAMIN ALLEN WILLIAMS,	Oberlin College, 1895.	Columbus, O.

SPECIAL STUDENTS.

JOHN PALMER GAVIT,		Hartford, Conn.
WILLIAM CUSHMAN HAWKS,	Amherst College, 1885.	Hartford, Conn.
JAMES ARCHIBALD WOOD,	Ordained, 1890.	Hockanum, Conn.

SUMMARY.

Fellows,	2
Candidates for Ph.D.,	4
Graduate Students,	4
Seniors,	10
Middlers,	11
Juniors,	16
Special Students,	3
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	50

MOST OF THE STUDENTS have been at some kind of work during the summer, with a liberal mixture of play. Mr. Dunning and Mr. Merrill have been preaching occasionally. Mr. Ferrin has been carrying on his work at Glenwood in Hartford. He has now resigned his charge there to give himself more time for the senior year's work. Mr. Frantz has been engaged in mission work for Dr. Merrill's church in Minneapolis. He has made a canvass of two Bible school districts, with a view to the needs and extension of the work, conducting also Sunday-school and Sabbath evening services. Mr. Goodenough has been preaching at Winchester, Conn. Mr. Kelly's summer plans were cut short by a serious accident, from which he has not yet recovered. Mr. Post was religious editor for the *Asbury Park Daily Journal*. Mr. Bishop preached at Pomfret, Conn. Messrs. Frank and William Hazen and Mr. Sargent were supplying Vermont churches, and doing general missionary work. Mr. Rhoades has been amusing and disciplining little fresh-air children at Chapel Hill, N. J. Mr. Weeks was engaged in settlement work the greater part of the summer, having rooms on North Street during August and September. He preached also on Sundays. Miss Wild was holding the fort at the North Street settlement, until the permanent head-worker came in September. Others have been doing clerical work. Mr. De Angelis has been preaching at Kensington, Conn., conducting the Italian mission in Hartford, and teaching English classes during the week. Of the new members of the Middle Class, Mr. Travis has been general secretary of the Y. M. C. A. at Natick, Mass. We are very glad to welcome back Mr. Pingree, Mr. Capen, and Mr. Schaffler, who have been able to resume their studies with recruited health.

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Thomas Manning Hodgdon, Miss Laura Hulda Wild.

THE PRESENT ISSUE brings to its readers an unusual variety of interesting matter. Mr. Twichell's paper treats with characteristic felicity of touch a phase of scientific discussion which has awakened wide notice. Mr. Nourse gives the results of fresh observation of recent German thought as it presents itself to a thoughtful, clear-eyed student, and Professor Mitchell brings out clearly the ethical perversities which accelerate the decay and check the abolishment of the Ottoman power. The department of book notes is especially full, and the notes from the alumni and students of the Seminary indicate the general direction of the diversified life of the institution.

OUR THEOLOGICAL SEMINARIES are of necessity set face to face with a double problem, both sides of which are not always discerned. There is laid upon them a double burden, neither part of which they can decline to assume without a sense of disloyalty to an imposed trust. They are entrusted with the duty of training soul-winners for the Kingdom, — of supplying to the churches a body of men who, so far as education can bring about the end, are fitted to preach to everyday men in hamlet or city the unsearchable riches of God. They have also a further responsibility laid upon them, — the responsibility of assuring to the churches that the supply of men intellectually

equipped to be the teachers and guides of pastors shall not cease. Congregationalism has in the past stood for sound, broad, clear, independent, evangelical thinking. If this worthy tradition is to be perpetuated, there must be provided in the United States the opportunities and facilities for the most deep-dredging and microscopic study in theological science. We cannot always be satisfied to get our ideas from Germany and our men from Great Britain. The churches have looked, and rightly, to the theological seminaries to provide these, and these the seminaries, so far as their contracted endowment will permit, are trying to supply. The churches should understand that the strenuous efforts of seminaries to carry the whole burden imposed on them does not indicate that either half is being ignored.

AFFLICTIONS quite as often vex our thoughts as our hearts. Their mystery is frequently as distressing as any bodily pain. Their cause, occasion, and design lie many times beneath and beyond our ken. We silently or angrily wonder whence they come and why they have befallen us. To minds thus prone to blindly marvel or complain, we commend a study of *patience* and *sympathy*. Here are fair twin virtues, born of a common parentage and in a common birth. Now think for a little about their origin and worth. Verily they are alike the offspring of pain. They are engendered in sorrow, born with sore travail, cradled in distress, nurtured in turbulence and unrest, and brought to full maturity only in trial and weariness and woe. But for trouble, patience could not be; and it can never attain a stalwart growth, unless afflictions abound and overwhelm. He who would show fine patience must feel keen pain. Only under burdens that jade and oppress can one make plain and sure his power to endure. So with sympathy. Here is a comely virtue. When fully fashioned and employed, no angel is more fair. But only in stern discipline of pain does she ever attain her perfect gentleness and charm. These graces are fair flowers that flourish best in soil where hopes decay and in an air that is heavy with sighs. They are choice fruits that ripen sweetest where droughts and withering blasts abound. They are goodly spices that breathe their odors only when they are bruised and crushed. The life that knows no disappointment or distress is thereby barren of some of Canaan's choicest beauty, refreshment, and

balm. This truth the heavenly Husbandman knows full well. This truth the Saviour's life makes clear. This fertile truth all strong and helpful souls illustrate and attest.

Now think. What treatment *must* our souls endure, if they are ever to manifest these traits? See how, and how alone, the Saviour's hand can fashion forth a patient, sympathetic soul. Make note of all the cost of pain and tears. See how griefs thicken, furrows deepen, hairs whiten, and the frame bows down. Note how, despite the bursting groans and prayers, He beats upon the shrinking soul to carve the beauty of a sympathetic eye and mold the frame of a patient heart. Think how the Saviour's own life was buffeted and scourged, until he lacked to common eyes all comeliness and form. His visage was more marred than any man's. His only ornaments were scars. Thus, and *only thus*, was his patience glorified and his sympathy secured. Only in like stress and partnership of pain can we develop strength and love like His. Only in these fires can we be thus refined. Out of such hard trials we may emerge with transfigured lives. We may have a gentler voice, a kinder eye, a firmer heart, and a more helpful hand. And when by such a discipline our demeanor has been transformed, our strength augmented, and our usefulness enhanced, we may find that our murmurings touching pain have altogether ceased and all our darkness passed away.

NO ONE WOULD DENY the right of Christian Endeavorers to pray for a great many unconverted people, not excepting the notorious Ingersoll; but such prayers need not be accompanied with the toot of an Associated Press dispatch. Of all the many kinds of sensationalism, the religious is the most tasteless and injurious.

EACH DAY increases the horror and the blackness of the Armenian matter. As the hideous news accumulates the terrible responsibility of those whose selfishness or indolence or stupidity has retarded European interference is becoming apparent to the whole world. Apparently there is no effective way in which the United States can take hold of the political situation so as to command a pacific and just settlement. But the query

begins to press for answer, Cannot the United States, as a government, organize, equip, and dispatch a commission for the relief of the thousands of the starving, the sick, the bereaved, and the dying? No European government can do this without political complications, and no solution of the complications can be reached *in time*. The emergency is pressing. The cry of distress reaches to heaven, and fills the air. Take the misery depicted in our recent article (June) on the Sassoun massacres and multiply it by ten or more, and you have the case before you. Is there a more worthy cause for congressional action and for the appropriation of public money on the part of a Christian nation than this? We have scores of men fitted to serve on such a commission of relief, with or without the coöperation of the Red Cross Society. Spontaneous private gifts would flow in in a flood if there were any responsible and strong-handed organization for the distribution of aid. And what a relief to the pent-up sympathy and pity of the Christian world to feel itself at last *doing something!*

IT IS INSTRUCTIVE TO NOTE the steady and apparently accelerating increase in the use of the Revised Version of the English Bible. The intense interest manifested at the time of the appearance of the Revised New Testament led many to prophesy that it would almost immediately supplant the King James Version. The wiser members of the committee of revision said, however, that it must slowly win its way to popular favor, as the King James Version had done before it. With the appearance of the Revised Old Testament it seemed as if a reaction had set in favoring the earlier translation; but already it is noticeable how almost universal is the use of the revision in published quotations from the Bible, and its wide use in the responsive readings of the churches is introducing it more and more generally. The chief cause retarding its more general adoption is the absence of revised "helps," especially marginal references. This is doubtless due to the publishers, who prefer printing books from plates already made to incurring the expense of new ones. It does seem, however, as if the time was not far distant when popular demand would require such new work to be done.

THE DISSOLUTION OF THE OTTOMAN EMPIRE.

The Ottoman Empire is in the final stage of dissolution. Such, at least, is the earnest hope of all those who love justice, mercy, and truth. If only its wretched existence can be terminated without awakening the dogs of war all over Europe, Christendom will heave a sigh of inexpressible relief. For four and a half centuries the house of Othman has reigned from the banks of the Bosphorus and exercised its ruthless, despotic sway over some of the fairest portions of the earth's surface. It has harried those ancient lands of civilization and culture until the last trace of their greatness and glory has well-nigh been extinguished. To be sure, the Ottoman Turks were not the first despoilers of the East, but their dominion has surpassed all other baneful control in its barbaric cruelty and in its blighting oppression. The native peoples of those once prosperous lands have been dwindling away from generation to generation under the heartless, persistent policy of extermination to which they have been subjected. History furnishes no parallel to this continuous, murderous hostility toward a subjected people. And it has even been left for our own day and generation to witness the climax of Turkish cruelty and atrocity towards the inhabitants of her own empire, who, it would seem, might at least obtain her sufferance, but who, on the contrary, have ever been treated as aliens and worthy of death. To the natural Tartaric barbarity is added the Mohammedan principle of hostility toward all who refuse the faith of Islam, so that inherently and adherently the Ottoman Turk is a ghoulisn oppressor. This may seem like extreme hyperbole, but the history, — the general attitude and conduct, — of this ruthless race from the time when it first sighted the Mediterranean to this day of grace (outside of Turkey) unfortunately justifies the charge. And with the cry of the innocent victims of Bulgaria, of Armenia, and of Asia Minor still ringing in our ears, we are led to wonder whether there is any mercy at all in the Turkish heart. If so, it is, alas! too often eclipsed by racial antipathy and religious hatred. Certainly Christendom and the world has seen enough of reckless

rapine, inhuman cruelty, and bloody murder within the confines of the Turkish Empire during this last quarter of the nineteenth century to demonstrate the fact, if it needed demonstration, that the Ottoman race has no right to rule or to exercise any authority whatsoever over an alien people. The house of Othman, which has pursued its policy of extermination for five hundred years, has forfeited all consideration in the eyes of the whole world and should be dethroned and stripped of all its power and pretensions. The simple question is, Can Christendom compel the governments of Europe to execute its slowly matured but irrevocable sentence against the Turkish power? Time and again the western world has adjudged the Ottoman dominion worthy of extinction, but the Great Powers have hitherto failed to execute its decrees. England, France, Germany, and Russia share the guilt of protecting and prolonging this barbaric, cold-blooded despotism. Now one of these powers steps forward as the champion and protector of the Turk, and now another. At the present moment it would seem that Germany and Russia have concluded to continue the unfeeling policy of "inaction." The former is jealous and has hardened her heart, and the latter thinks the time inopportune for securing possession of Constantinople. Thus the selfish policy of the Great Powers results in sustaining the most inhuman and iniquitous tyranny the world has ever seen. The English government now, for the first time in history, seems willing to proceed to the final settlement of the Eastern question by the liquidation of the Ottoman Empire. She feels keenly the pressure of the mind and will of Christendom, and she can hardly keep from throttling the Sultan and trampling under foot his scepter and crown. But Russia is not ready for the partition of the Turkish Empire. Her coveted prize is not surely within her grasp, and the erection of another free state like Bulgaria would only obstruct her march to the Bosphorus. But "man proposes and God disposes." It may yet come to pass that this "equilibrium" of the Powers will be disturbed by the increasing weight of public sentiment and brotherly sympathy throughout Europe and America. Christendom may soon refuse to continue to maintain the "balance of power" in Europe at the daily cost of the lives of hundreds, if not thousands, of innocent victims. The scales may be turned any moment in favor of the helpless, whose piteous

cry ascends continually unto the God of nations, and whose blood will sooner or later surely be avenged. Peace cannot much longer be purchased at the murderous price which Germany and Russia now seem willing to pay for it. The Sultan is playing a clever game, the old game of procrastination, specious promises of reform, and diplomatic deceit and intrigue, but the Christian world is not so easily hoodwinked as in days gone by. And all this "diplomatic miscellaneousness" of the "Great Powers" may soon be brushed aside by the righteous indignation and outraged conscience of Europe and America. The people are not so easily deceived, nor so easily controlled as they once were, and national governments are being compelled more and more to register the results of public opinion and execute its decrees. The Turkish government has been weighed in the balance anew in these latter days, and she has been found wanting in every humane principle and virtue. Dissolution and extinction is the just judgment which history and public opinion record against her.

It is true that the difficulties in the way of the "liquidation" of the Ottoman Empire are very great. Even supposing that the powers could agree to the dissolution of the kingdom, how could the present provincial governments be replaced and order maintained, seeing that the internal racial and religious antagonisms are so great and bitter? Lord Salisbury clearly pointed out the real difficulty, however, of the whole problem, viz., the lack of capable and trustworthy men to place at the head of affairs. But is there any hope that things will improve in this respect? Trustworthy officials are not produced under the Ottoman régime. The Sultan himself has not to-day, after a reign of twenty years, a single official whom he can trust or who will trust him. His entire government is, in fact, founded upon distrust of all concerned. He rules by fear, and wreaks his vengeance upon every man who stands in the way of the execution of his sinister purposes. By unparalleled adroitness he has succeeded in balancing the factions about him and in checking conspiracy against his person. Cabinet succeeds cabinet, and yet the policy of the Sultan remains the same. The plans and decrees of the Porte are changed or reversed without warning or explanation, and thus the tyranny and wanton cruelty go on. But "uneasy lies the head that wears the crown," for Abd-ul-Hamid

lives in constant terror of the day of reckoning. The "young Turkish party" is rising in revolt and is only awaiting the opportune moment to overturn the throne. Never before in all history has a ruler been able to enforce his despotic will for so long a time over so large a majority of unwilling subjects as has the present Sultan. It is safe to say, however, that Abd-ul-Hamid could not maintain himself for twelve months if it were not for the "protection" of the Powers. So then the Great Powers of Europe are largely responsible for the continuation of Turkish atrocities. This is coming to be the fixed conviction of Christendom. The people review the weary months that have elapsed since the Sassoun massacre, and wonder if the Powers have not yet had time to adopt a policy of "concerted" action. The last few weeks have been frittered away on the trivial question as to whether one or two war vessels are to be allowed to pass the Dardannelles! The wily Sultan has prolonged the controversy to the infinite disgust and outrage of patient Christendom, and during the whole time the massacre of innocent Christians within his empire has gone steadily on. How long is the cunning despot going to be permitted to play this game of checkmate with the Great Powers and spurn the humane sentiment of the world! Why is not something done? Who is to blame for this policy of inaction? Whose greed of power holds back the arm of justice that would smite the bloodguilty tyrant and destroy the last vestige of the Ottoman power? Is it the imperious Emperor of Germany or the autocratic Czar of Russia that restrains the execution of the judgment of Christendom? If the culprit can be discovered, let him be named and pilloried before the world as the accomplice in this cold-blooded murder of tens of thousands of innocent men, women, and children. They tell us that the treaties must be observed! But has the Sultan kept the faith with Europe? Has he not forfeited again and again all consideration? They tell us that the peace of Europe may be disturbed! But can we afford to purchase peace at the price we have been paying for it during the past nine months? Is it upon such justice that the thrones of Europe are founded? Do the rulers and governments of those countries fear to bring on the day of reckoning lest dangerous secrets may be revealed? Is Ottoman justice not after all wholly incompatible with "international" ethics?

In striking contrast with the inaction of the European powers is the effective protest of our own government at Washington. And it is a well-known fact that the Sultan fears the influence of the United States and responds more readily to its requests than to the threats of any European government. Why? The answer is easy: The American minister means every word he says, while the ambassadors of the Great Powers checkmate each other, and nothing is done. Does any one suppose that the governments of Europe could not compel the Sultan to protect the lives and property of the Christians in Armenia and Asia Minor were they unselfishly interested in that one thing? Take the Druse rebellion in 1860 and observe the effective measures that were used for its suppression at the firm demand of Europe. Order was soon restored, and Syria has remained until this day the safest part of the Turkish Empire. Alas! that the cause of humanity should appeal in vain to-day. The blood of the innocents, however, will yet be avenged.

EDWIN KNOX MITCHELL.

LORD SALISBURY ON THE UNSOLVED PROBLEMS OF SCIENCE.*

My subject is the inaugural address of the Marquis of Salisbury as president of the British Association for the Advancement of Science at its meeting in Oxford last year, before he was premier. My attention was first called to it by the considerable sensation it caused at the time, as reflected in the press on both sides the water; which was more fully explained when I came to read it.

One reason why I was impressed with it was that it revealed Lord Salisbury to be one of those marvelous and most admirable Englishmen of the species to which Mr. Gladstone and Mr. Balfour belong, who amid the great labors and distractions of a political career manage to achieve an eminent degree of attainment in this, that, and the other field.

The style of the address is notably, and, I believe, unprecedentedly, vivacious for such a performance. Mark Twain, when acting as clerk of a Congressional committee—that of Agriculture, if I am not mistaken—proposed to his chief that he relieve the dullness of his annual report by inserting jokes, conundrums, and such things at intervals.

Now, Lord Salisbury put no jokes or conundrums into his address, but, without violating its proper dignity or marring its general impression of seriousness, he did enliven it in spots with wit and playful allusions and turns of irony in a fashion at any rate not usual in deliverances of presidents of the British Association. Perhaps he so took the liberty of his rank to some extent. He begins with humorously commenting on the circumstance that as relates to the occasion on hand he is a sort of official twins, in that it is his function as chancellor of the University of Oxford to tender a welcome to the Association, which it is also his function as president of the Association to accept. He then professes embarrassment that being himself no more than a layman in science it is made his hard fortune to

* A paper read before the Hartford Central Association December 2, 1895.

"address on scientific matters probably the most competent scientific audience in the world," comprising the high priests of the guild. He says that it is as if a country gentleman who was also a colonel of volunteers should by some mental aberration of the commander-in-chief be appointed to review an army corps at Aldershot, and bespeaks the compassion his plight deserves. His hearers, however, were not, it is probable, very profoundly impressed with his appeal; for his lordship has long been recognized as one of the most accomplished chemists of his day in England, and he displays his great learning in that field before he is done.

Upon one thing, though, he can congratulate himself, namely, that in performing the part devolved on him he has no anxiety arising from defect of sympathy and good will as between the University and the Association. It is not as it was when the Association first met at Oxford in 1832, and the decoration of Faraday, Brewster, Dalton, and Brown with the honorary degree of D.C.L. drew from the gentle Kible, a leader of university thought, the bitter comment, "The Oxford doctors have truckled sadly in receiving the hodge-podge of philosophers as they did." That (he says) represented a deep-seated sentiment in this place of learning . . . "which has now become an archæological curiosity." Yet it was still manifest and in an eruptive form as late as 1860, the third time the Association met at Oxford. What in particular he refers to that occurred at that meeting in 1860 I do not know. But Lord Salisbury observes upon it, "That much energy was on that occasion converted into heat, may, I think, be inferred, from the mutual distance which the two bodies have since maintained,"—namely, for thirty-four years—till the present writing. "It has required (he says) the lapse of a generation to draw the curtain of oblivion over those animated scenes." "It was popularly supposed (he continues) that deep divergencies upon questions of religion were the motive force of those high controversies." While that was doubtless the case to some extent, their profound springs was "the resentment of the older learning at the appearance and claims of its younger rival." But at length things are changed. "Few men are now influenced by the strange idea that questions of religious belief depend on the issues of physical research. . . . The old learning no

longer contests the share in education which is claimed by the new."

So much for his introduction. Coming now to consider the line he shall pursue in his address proper, he finds it advisable, being but a layman, to break the rule of his predecessors; which has been to recapitulate the advance in science (especially that science in which the speaker was expert) since last the Association visited the place where he was speaking. It might be judged that, anyhow, to sum up the progress of chemical knowledge in the thirty-four years that had elapsed since the Association had met at Oxford would have been an impracticable attempt. But he does not decline the subject on that ground. He prefers to turn his thoughts quite another way. "It will be more suitable to my capacity (he says) if I devote the few observations I have to make to a survey not of our science, but of our ignorance." He will speak, then, of "some of the stupendous problems of natural study which still defy our investigation," namely, of "three or four of the most important physical questions which it has been the effort of the last century to solve."

1. The first of these regards the "nature and origin of what are called the Elements—which at the end of the nineteenth century remains an enigma."

Of these so-called elements there are sixty-five. A third of these form the substance of this planet. Another third are useful but somewhat rare. The remaining third are curiosities scattered haphazard, but very scantily, over the globe, with no other apparent function but to provide occupation for the collector and the chemist. In cohesion, in weight, in conductivity, in melting point, in chemical proclivities they vary in every degree. They seem to have as much relation to each other as the pebbles on a sea beach. "How this random collection of dissimilar materials came into existence and came together, we cannot, on any possible doctrine of cosmogony, conceive. The feeling that it is a strange anomaly and conceals some most simple state of facts, however it be accounted for, is irresistible." The solution of the riddle has long been sought. The conviction that there was a solution of it "lay beneath the persistent belief in the possibility of the transmutation of other metals into gold, which brought the alchemy of the middle ages into being."

Every resource of modern chemistry has been invoked to aid in penetrating the mystery, but wholly in vain to date. "The boundary of our knowledge in this direction remains where it was many centuries ago."

From time to time as fresh conquests of chemical science have been achieved there have been fresh expectations raised of breaking into this secret, but they have not been realized. When, *e. g.*, Dalton's immortal discovery "established that the atoms of each of these elements have a special weight of their own, and that consequently they combine in fixed ponderable proportions from which they never depart, it renewed the hope that some common origin of the elements was in sight," and there was a theory of it advanced. But, on trial, all the laboratories were obliged to report 0 for their result.

It happened, strangely, that soon after reading this address, taking up by chance Mrs. J. T. Field's pleasant gossiping volume "A Shelf of Old Books," I came upon the mention of what was described as a pitiful and even tragical disaster which befell Samuel Brown, a cousin of John Brown of Edinburg, in connection with this very inquiry, *i. e.*, I suppose — though I do not know the date of Dalton's discovery. He (Brown) was candidate for the chair of chemistry in the University of Edinburg, when he was twenty-six years old; but before the time of his election arrived, a large company of learned men were invited to witness his experiments to prove the proposition of the isomerism of carbon and silicon. Ralph Waldo Emerson was present as a friend, and she can never forget (Mrs. Field says), the pain and wonder with which he described the utter failure of those experiments by which the young professional man's prospects were blasted. She quotes Dr. Brown as affirming his own unvarying confidence in the speculative truth of his cousin's doctrine — *viz.*, of the unity of matter, and, consequently, of the possible, and it may be probable, transmutability of the so-called elementary bodies. That was a good many years ago, and it seems that nothing has since transpired to carry the demonstration a single point ahead.

Similarly when the spectrum analysis was discovered it was thought that at last something would be found out as to the nature of the atom. Much of course was found out regarding the Elements; — that those which exist in the stars, and especially

in the sun, are mainly those with which we are familiar upon earth,—also (to puzzle us) that oxygen which constitutes the largest portion of the solid and liquid substance of our planet, and nitrogen which is very far the predominant constituent of our atmosphere, are absent from the sun; leaving the cosmogonist, who loves to tell that the earth is a detached bit whirled off the sun's mass, to explain how it came that in leaving the sun we cleaned him out so completely of his nitrogen and oxygen. But much as the spectrum analysis has added to knowledge, it has not in the least dispelled the old ignorance on the subject of the nature of the differences that separate atoms and of the causes to which they are due.

Another discovery that seemed to promise something was that of Mendeléeff, who by "ingenious, laborious, and successful research" showed that the perplexing list of elements can be divided into families of about seven, . . . which all resemble each other in this, that as to weight, volume, heat, and laws of construction, the members of each family are ranked among themselves in obedience to the same rule." This discovery had a very astonishing verification. The original defect in it was that in the place of families there were blanks left,—and no elements to fill them. But on looking for them, like Leverrier's Neptune, they turned up—viz.: gallium, germanium, and scandium—and proved just exactly what were wanted. "Yet though (says Lord Salisbury) the discovery of these co-ordinate families directly points to some identical origin, it is without suggesting the method of their genesis or the nature of their common parentage. If they were organic beings (and here his lordship's "cloven foot" so to speak begins to protrude), all our difficulties would be solved by muttering the comfortable word 'evolution.' . . . But the families of elementary atoms do not breed; and we cannot therefore ascribe their ordered differences to accidental variations perpetuated by heredity under the influence of natural selection. The rarity of iodine, and the abundance of its sister chlorine, cannot be attributed to the survival of the fittest in the struggle for existence."

2. The next scientific question Lord Salisbury cites as remaining in *statu quo*, is that of what is called the Ether. The discovery—to call it so—of the Ether, beyond which no

substantial advance has been made, occurred nearly a century ago. It arose from the fact established by Fresnel and Young that the light particle was conveyed from its source to the eye by undulation. "Hence, between the particle and the eye there must be something to undulate. The verb undulate in the case required a nominative; and the ether was put in to supply that function—which for more than two generations was its main if not its only function." Then it was ascertained that the velocity of the passage of electricity through space, also undulatory, was approximately the same as that of light. "Hence it was inferred that the undulatory medium was the same in both cases, and as induced electricity penetrates through everything, or almost everything, it followed that the ether . . . must pervade all space whether empty or full, whether occupied by opaque matter or transparent matter, or by no matter at all." (The ether itself, by the way, it would be an exaggeration on our knowledge to speak of as a body or even as a substance. You can go no further than to call it a half-discovered entity.) But to have deduced its all-pervading attribute in no degree dispelled the mystery in which it is enveloped. Of it we know absolutely nothing except this one fact, that it can be made to undulate. "And even its solitary function of undulating (it) performs in abnormal fashion, which has caused infinite perplexity. All fluids we know transmit force by waves that move backward and forward in the path of their own advance." The ether undulates *athwart* that path—crosswise to it. Lord Kelvin, indeed, has discovered that this may be without outraging the laws of mathematics, but Lord Salisbury is no mathematician and cannot judge just how much that may import, but inclines to think that it provides only what diplomatists call a *modus vivendi*. Of the recognition of ethereal waves in the vibration of electricity, he says, that it carries its own difficulties with it. It is "not easy to fit it with the phenomena of positive and negative electricity," as to which, he observes, in passing, we know about as much now as Franklin knew a century and a half ago.

3. He proceeds next to illustrate his theme by the darkness which in spite of all efforts to break through it still shrouds the subject of Life—animal and vegetable Life. But this, as the topic is familiar and as his treatment of it nothing out of ordi-

nary, I will omit. Vast as the activity of science in the field of biology has been during the past half century, brilliant as are the triumphs it has achieved, and large as are the benefits to humanity it has accomplished, "it gives, at present (he affirms), no hope of penetrating the great central mystery."

4. Fourthly and lastly he comes to what we perceive he set out for in entering the road he has taken. In all that goes before he has been, so to speak, getting a start running for his jump. What his knife is sharpened for (to vary the figure) is the Doctrine of Natural Selection. He makes his last point — the unconquered secret of life — the threshold of his approach to it. "If (he says) we are not able to see far into the causes and origin of life in our own day, it is not probable that we shall deal more successfully with the problem as it arose many millions of years ago." He then speaks of the publication of Darwin's "Origin of Species," in 1859, as an event the effect of which on scientific thought and on the general opinion of the world can hardly be overstated. Its success—a share of it—was due to adventitious circumstances. It was at once championed by some of the most powerful intellects of our time; it had the fortune, appearing just when it did, to furnish an armory of weapons to men who were not scientific, for use in the bitter but transitory polemics of the day: but its chief accidental advantage was in the remarkable character and qualifications of its author, who is eulogized in terms the most glowing as a genius, a worker, and a man. But it has effected—and that by the intrinsic power of its theory—"in the department of knowledge with which it is concerned, an entire revolution in the methods of research. Before Darwin's time the study of living nature had a tendency to be merely statistical; since his time it has become predominantly historical." It has had the effect, too, to dispose of the doctrine of the immutability of species, though not to produce agreement regarding the extent to which in the case of species the rule of common ancestry is applicable. "Darwin himself believed that all animals were descended from at most four or five progenitors. Some of his followers (like Haeckel) go much further—so far indeed, as to regard a crystal the probable ancestor of the fauna and flora of this planet. Still less is there unanimity in the acceptance of Natural Selection as the sole, or even the

main, agent of whatever modifications may have led up to the existing forms of life." In spite of all the great modern advances in natural science, the subject of the origin and of the infinite variety of life is (Lord Salisbury declares) still overhung by the deepest obscurity.

To the Darwinian explanation the two objections that are strongest appear to him to still retain all their force. The first originally pointed out by Lord Kelvin, relates to the time required by the process of Natural Selection as computed by its advocates. "They (says Lord Salisbury) have reveled in the prodigality of the ciphers which they have put at the end of the earth's hypothetical life. Long cribbed and confined within the narrow bounds of the popular chronology, they have exulted wantonly in their new freedom. They have lavished their millions of years with the open hand of a prodigal heir, indemnifying himself by present extravagance for the forced self-denial of his youth. But it cannot be gainsaid that their theories require at least all the elbow room. . . . Assuming the truth of any theory that makes natural selection the main agent of the origin and development of species, and considering the stage that has been reached—considering the slowness of the pace—that in the course of our historical period progressive variation has not advanced by a single step perceptible to our eyes in respect to man or the animals and plants with which man is familiar; the biologists are certainly making no extravagant claim when they demand at least *many* hundred millions of years for the accomplishment of the stupendous process."

But here certain philosophers (with Lord Kelvin at their head) step in and declare that no such period of time, nor anything like it, is at the disposal of the biologists. "Setting aside the argument deduced from the resistance of the tides" [I do not in the least know what that is, and Lord Salisbury only names it with the remark that it "may be taken to transcend the lay understanding"] that from the rate of the refrigeration of the earth (which anybody can grasp) is sufficient to prove this. We know that hot things cool and according to their substance take more or less time in cooling. We know that the earth is cooling. We know by experiment, within certain wide limits, the rate at which the substances of which it is

composed cool. It follows that we can approximately calculate how hot it was such and such millions of years ago. But if at any time it was hotter at the surface by 50° Fahr. than it is now, life would then have been impossible upon the planet; and therefore we can without much difficulty fix a date before which organic life on earth cannot have existed. This date Lord Kelvin fixes at one hundred millions of years at the very outside, while "Prof. Tate in a still more penurious spirit cuts it down to ten millions."

"If for the purposes of their theory, the biologists will have it that organic life existed on the globe more than a hundred millions of years ago, . . . it must have existed in a state of vapor. Darwin's jelly fish lying on the primeval beach would have been dissipated in steam long before he had had a chance of displaying the advantageous variations which was to make him the ancestor of the human race," unless you assume the existence of a totally different set of natural laws from those with which we are acquainted, a thing which the biologists cannot possibly admit. So there they and the mathematicians stand for the present at a deadlock; and Lord Salisbury declines to get himself into the line of fire by interfering in their controversy. But till they have settled it between them the laity may be excused for returning a verdict of "not proven" upon the wider issues the Darwinian school has raised.

Objection No. 2 he states in terms quoted from the illustrious Prof. Weismann in a paper recently published. It is, in a word, that evolution by natural selection is a process incapable of demonstration in detail. More than that, it is a process that cannot be even imagined. It is purely hypothetical. No man has ever seen it work. Variation by artificial selection by the intervention of human agency has indeed been seen, but natural selection is quite fundamentally another affair. Suppose (he says) that "two individuals of opposite sexes in the primeval forest who had been both accidentally blessed with the same advantageous variation," what is to bring them together? Nothing but chance. But unless they are brought together the modification will never get a start. In the conditions the chances are almost infinitely against their coming together, *i. e.*, against the new breed being begun.

He elaborates this point, and observes that in view of the dependence on chance in the case, the biologists do well to ask

for an immeasurable expanse of time; and holds that Prof. Weismann is justified in saying that the process of natural selection cannot be so much as imagined. But the surprising thing is that Prof. Weismann is an ardent disciple of Darwin and a believer in the doctrine of natural selection, and states the objection not as agreeing with it, but as resisting it. And why does he resist it? He answers that question frankly, *i. e.*, Weismann does. "It is because natural selection is the only possible explanation we can conceive. It cannot be denied without assuming the help of a principle of design." That is the inexorable alternative; and it is an alternative that is not tolerable.

"It seems strange (says Lord Salisbury) that a philosopher of Prof. Weismann's penetration should accept as established a hypothetical process the truth of which he admits that he cannot demonstrate in detail, and the operation of which he cannot even imagine. The reason that he gives (continues his lordship) seems to me instructive of the great danger scientific research is running at the present time, — the acceptance of mere conjecture in the name and place of knowledge, in preference to making frankly the admission that no certain knowledge can be attained. We accept natural selection, he says, because we must — because it is the only possible explanation we can conceive. As a politician I know that argument very well. . . . There it has occasionally a certain validity, for it sometimes happens that some definite course must be taken, even though no course is free from objection. But such a line of reasoning is utterly out of place in science. We are under no obligation to find a theory if the facts will not provide a sound one. To the riddles which nature propounds to us the profession of ignorance must constantly be our only reasonable answer. The cloud of impenetrable mystery hangs over the development, still more over the origin of life.

Commenting further on Prof. Weismann's position, he adds, "The whirligig of time assuredly brings its revenges. Time was, not very long ago, when the belief in creative design was supreme, and all felt obliged to pay it formal homage, even they who were sapping its authority. Now the revolution is so complete that a great philosopher uses it as a *reductio ad absurdum*, and professes to believe that which can neither be demonstrated in

detail nor imagined rather than run the slightest risk of such a heresy."

For himself (he concludes with saying) he quite *accepts* the professor's dictum that if natural selection is rejected we have no resource but to fall back on the mediate or immediate agency of a principle of design. He shelters himself in the matter "behind the judgment of the greatest living master of natural science among us," Lord Kelvin, and adopts in closing, these words of his spoken a good while since. "Overpoweringly strong proofs of intelligent and benevolent design lie around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler."

And now to this address, what say the biologists?

The most important adverse criticism of it is from the pen of Herbert Spencer in the last issue of *The Nineteenth Century Magazine*. It is very able, of course, and counters all Lord Salisbury's thrusts at evolution. I cannot undertake to give even a bare outline of its argument. But its principal point is the charge that the address confounds the hypothesis of evolution with natural selection or survival of the fittest; *i. e.*, the possible method of it, for which he castigates Lord Salisbury, saying, in effect, that he knew better, or ought to have known,—the two being quite distinct. To his assertion that no one ever saw a species naturally evolved, he answers, Very well; neither did anybody ever see a species created.

I wish very much that I had preserved some of those strictures upon it which appeared near the time of its delivery, especially those made by the late Prof. Huxley on the spot; but I did not, and I do not dare try to report even the substance of them. I wrote to Prof. Marsh a while since, asking him where to look for what he deemed the most competent reply to it. He answered that he had not paid much attention to the refutation of it, because the address itself carried its refutation on its face to every scientific man, so far as concerned evolution.

The Darwinians, of course, did not like the address—or the latter end of it—at all. They said some unpleasant things about it. One reviewer stigmatized it as an "allocution, not to the British association, but to the British public, . . .

which dearly loves to think that philosophers . . . are not so much wiser than other people, and would find a general declaration of their failure on various lines of research more or less comforting." The communication, it was said, was of little value or significance to the learned body to which it was addressed, who (as his lordship was well aware) knew all he had to say about the elements, and ether, and the principle of life before. The end of his address, it was further said, threw light on the beginning, the object of which obviously was to get into position for his attack on natural selection,—which seems to me a just observation. He is charged also with inconsistency and unfairness in the attitude he seems to take toward study in the field of biology as compared with that he takes toward studies in the field of physics. Why does he justify and assume the reasonableness (as he apparently does) of the feelings the chemists have, *e. g.*, that behind the sixty-five primordial elements there probably exists a simpler state of things, if it could be got at, and snub that feeling in the biologists as relates to the phenomenon they deal with? Why not fall back on the doctrine of design there, and say that things in that province are as they were created? And I should think that Lord Salisbury laid himself open to this stricture. If "design" is to cut the nerve of investigation in one direction why not in another? "Is it because Lord Salisbury is chiefly interested in physical studies that he repudiates for them the fetters he is only too willing to impose on biology?" But it is very plain that to the more thorough-paced sort of evolutionist the doctrine of "design" is a *bête noir* any how, and the very mention of it exasperating and the cause of loss of temper. It is alleged to be the mortal foe of scientific inquiry. "The reason why it is so popular (I quote from the editor of the *Popular Science Monthly*) is partly because it is such a saver of intellectual toil, and partly because by making knowledge impossible, it glorifies ignorance. . . . Nothing is left for the student of nature save to record facts as he finds them when every question as to how things came to be as they are, receives but the one reply, 'The Creator designed them so;'" — which Lord Salisbury would certainly object does not follow from any view of design held by him or reflected in his address. Not even his most angry antagonist could claim that it was illustrated in his person.

JOSEPH H. TWICHELL.

OBSERVATIONS OF AN AMERICAN STUDENT OF THEOLOGY IN GERMANY.

Papias says that Mark wrote his report of Peter's public teaching regarding the sayings and doings of Jesus, not in order, as though intending to give a chronologically complete view of Jesus' life, but yet accurately, being careful not to deviate from the substance of the apostle's statements.

Some such criticism, we suppose, may be made upon what follows. At the request of the editor we have undertaken to set down a few of the impressions received while spending a year in theological study at a German University. We have not attempted to make them complete, or even to set them down in logical order; nevertheless, we have tried to be accurate, and have not consciously stated anything contrary to fact.

In regard to all such observations it must be borne in mind that no two persons see the same things in exactly the same way, and when one states his impressions of the life and customs of a foreign people, he must bear in mind — and so must his readers — that the impressions of some other one of his countrymen may be entirely different from his own, yet each may tell the truth regarding such impressions. This is especially true where one observer was in contact with the life of one part of the country while the other met his experiences in a very different part of the same land.

These remarks are more applicable, perhaps, to Germany than to any other country of Western Europe. Each of the different principalities, duchies, and kingdoms which go to make up the German Empire is marked by its own peculiarities, some of which are very strong and influential. Hence, what may be true of one German University, in reference to its general management, the ability and habits of its professors, the type of its theology and philosophy, etc., may not be applicable to another. So the following statements are to be taken for what they may be worth — as impressions received from contact with life mainly in one of Germany's numerous universities — though we believe they are general enough to be true, in the main, of all.

There are numerous strange sights and views which meet the visitor to a foreign land. Not less strange are some of the conceptions entertained regarding such matters as politics, the position and education of woman, the true function of the church, which the observer, not merely of the landscape and buildings, but of the intellectual and religious life of the people notices. The social and religious atmosphere is so entirely different from what we are accustomed to at home that we are more than simply surprised, we are amazed, and sometimes even shocked at what we come in contact with. One of the surprises which the average American student of theology meets with is the very common separation of the religious and intellectual or scientific elements as qualifications of a religious teacher. In America we generally consider these as somewhat equal in importance. At least, the theologian whose religious life is known to be rather weak or of a somewhat negative character is not looked up to with the same respect, nor are his writings so influential as is the case with one who is known to unite with intellectual power or scientific attainment a warm religious life. But in Germany the separation between these two elements is complete. We have heard it distinctly stated in a public lecture by one of Germany's best and most noted theologians that the element of piety — and *Frommigkeit* not *Pietät* at that — had no necessary place in the make-up of a great theologian. The intellectual element is given the first and generally the only place. For one American theologian to accuse another of piety, meaning thereby to disparage his reputation as a competent teacher of theology, even though attempts in this direction may have been occasionally met with, is not apt to enhance the accuser's reputation among his fellows. But this can be done in Germany, not only without exciting surprise, but with credit to the one who makes the accusation. (Harnack: *Das N. T.*, um 200, p. 21.) The word piety is in bad repute among the Germans. It has a suspicious look. They do not want to become too closely identified with it. To be sure this feeling is not a universal one. The more conservative theologians have a higher regard for piety than those of the more liberal schools, yet even among conservatives it is much more common than Americans, as a rule, realize. The same separation between religion and doctrine or profession pervades the laity of all grades

of society. It is a painful surprise to an evangelical American to find this spirit of formalism so prevalent. Ideas and forms of conduct which he supposed were of the very essence of evangelical Christianity, he finds to be entirely absent from the German conception. Yet they are all good Christians, according to their own way of thinking. The idea of conversion, of a special call to the ministry, of experiential religion as condition of church membership,—these are strange ideas to a German, and when one talks of such to a German professor of theology, he is often looked upon as talking in an unknown tongue. These conceptions, fostered as they are by the union of Church and State, and pervading all ranks of society, form the soil in which German theology and theologians grow. The God that is worshipped is the God of intellect, not the Saviour of the soul.

Hence the American student is impressed with the great emphasis that is laid upon the so-called "scientific" methods and quality of the Germans' work. We say "so-called" scientific, because we feel that a great deal which is called scientific by the Germans is not so in the truest sense. For true scientific method demands not only that facts should be searched for and classified, but that the facts, and not only a part of them but all of them, should be at the foundation of theories in theology—whether historical, exegetical, dogmatic, or practical. No one can deny the remarkable preëminence of the Germans in regard to the discovery of facts, but they seem to be equally remarkable in the construction of theories. The German seems to have not only an apparently unconquerable desire for hypotheses, but an undue impatience in framing them. He does not like to leave any facts unaccounted for by some theory or hypothesis. Hence the tendency becomes almost irresistible to lay too great emphasis on certain facts and to unduly neglect others. This is particularly true where, as is generally the case, the theologian attached himself to some leading school while he was still very young, and committed himself as an adherent of such a school by his first publications. The tenets of this school are bound to influence all of his future work, and his views of such facts as may be disclosed by future investigations. It is rarely that one is found who breaks with the school to which he attached himself in early life. We do not say these things to disparage German scholarship, for we suppose its sins in this

respect are no greater than those of the scholarship of other lands, but merely to call attention to an impression which has been made upon more than one American student regarding the much boasted purely scientific methods in German theology. He has found that prejudice and preconceived opinion is as regnant in that land of scholars as elsewhere, and that the differences between the leading schools of theology are not caused so much by the one being more truly scientific than the other as by the fundamental differences of opinion regarding the basal facts and ideas of Christianity. The same fact of history means one thing to a Hegelian of the Tübingen school, another to a Ritschlian, and still another to a confessional conservative. Which of the three is the most scientific?

The school of theology which is now attracting most attention in Germany is undoubtedly the Ritschlian. Yet, even according to the express statement of its adherents, it should not be called a school, for the positions of Ritschl himself are subjected to criticism by it as well as are those of Baur and other leaders of the past. For Ritschl became the head of a movement which affected Historical, Dógmatic, and Practical Theology under the influence of an impulse to simplify the conception of religion. This movement was an opposing force, on the one hand to the vagaries of the Tübingen conception of the history of the church and of the philosophy on which it was based, and, on the other hand, to the traditional positions of conservative theology. Thus, in a certain sense, it was a mediating influence, yet not with a conciliatory effect. The so-called Ritschlians of to-day do not necessarily hold to Ritschl's interpretations of the particulars of Christian history or theology, but they do occupy this middle position between Tübingenism and conservatism with the result that they have bitter enemies on both sides, and that there is considerable disagreement, though not of a very bitter nature, between themselves. The extreme left — if it is allowable to use such a term, of the Ritschlians reaches very near to the modified Tübingenism so prevalent in Germany to-day, while the extreme right approaches quite close to conservatism.

Ritschl in his work on the *Origin of the Old Catholic Church* (1857) opposed the Tübingen theory of early church history by the attempt to show that there was no such opposi-

tion between Paul and the early Jewish-Christian belief as Baur tried to make out, but that the main elements of Paulinism were in harmony with the teachings of Jesus and the twelve. In his *Critical History of the Christian Doctrine of Justification and Reconciliation* (Eng. Trans., Edinburg, 1872), he came in conflict with the teachings of conservative theology concerning the Atonement, making its basis in the attitude of man to God rather than in a reconciliation of God to man by the death of Jesus Christ, the Son of God. In his *History of Pietism* (1880) he opposed the laying of emphasis upon those more mystical or spiritual elements of the Christian life which, in this country especially, have been held to be so important. Back of these positions lay his fundamental conceptions of God as above all else—a God of *love* ready at any time to favor man, His child, without requiring an atonement or reconciliation, and of Jesus as the *revealer* of the true method of living, the true way of acting and thinking, not as the Son of God in any peculiar sense, but as the one true man and thus the Son of God. All of us are sons of God potentially, while He, by his complete harmony with God's will, was one actually. Therefore, the chief function of Jesus was that of a *teacher*, and the Christian is the one who follows the teachings of Jesus in his thought and conduct.

No one can deny that this is a very simple view of Christianity. Nor can one deny that its assertions regarding the love of God and the teaching function of Jesus are important and true so far as they go. Whether it is not too simple; whether it does not fail in what it denies rather than in what it affirms; above all, whether it rests on a true exegesis of the Gospels and other New Testament writings:—these are other points which must be taken account of before one accepts this simple, non-metaphysical and not over-supernatural view of the Christian religion.

Ritschl himself did not formulate his theological principles into a complete exposition of his system. The books above referred to are his most important works. The nearest to a complete outline of the theology of Ritschl from his own pen will be found in the *Unterricht*, an elementary treatise intended for use in the public schools of Germany. His principles have been taken up and further developed by others: chiefly by

Kaftan and Hermann in Dogmatics, by Harnack and Loofs in History, and by Wendt in Exegesis. These men may be called the older Ritschlians. Around them, especially around Harnack and Loofs, have gathered a number of younger men, who, as a rule, are more extreme and skeptical than the older members of the school. In fact, with some of these younger men, Ritschl himself is already a back number — far out of date — because of his comparative conservatism, while even Wendt's sarcophagus is being prepared for receiving him as a mummy of a by-gone age.

The Ritschlians' conception of Jesus' relation to the Father seems to us to be particularly open to criticism. They claim to consider Him divine, yet say that His divinity was of such a nature that, theoretically at least, it is possible for us — any of us — to attain to it equally as well as it was for him. This appears like trying to ride two horses at once. We surprised and shocked a Ritschlian professor very much by the remark that we could see no very essential difference between Ritschlianism and the best type of American Unitarianism. No, indeed! they are not Unitarians! Yet Jesus was a mere man who gave himself so completely to the truth of God as he felt it in his inner consciousness and perceived its manifestation in past history, that he was brought into very close, intimate relations with his Heavenly Father and thus became the Son of God — an attainment possible for others if they but fulfill the conditions. We confess that we can see but little besides Unitarianism in this view. This conception of Jesus leaves them free room for a great deal of criticism of Jesus' ideas regarding nature, politics, history, or anything else except the proper relation of man to God. Here, because of his own unique experience, Jesus is an authority and not likely to err, — as to other points he is as fallible as other men. But if these are the proper opinions to be held, we feel that the foundations of our religion are much more slender and shallow than we had supposed. We look in vain for a valid authority, one higher than ourselves. And if Jesus was mistaken about one thing, why should we trust him regarding another? Why should he, a mere man like ourselves, lay down his experience as the absolute authority and basis for our conduct? Of course with these views all such ideas as a vicarious atonement, a vital union be-

tween Christ and the believer on Him, of His supreme headship of His church, etc., are renounced and laid aside. The difference between religion and ethics is reduced to a minimum and the spiritual is reduced to the level of the natural.

It is back to this conception of the relation of Jesus to God, in other words to its Christology, that we believe all the distinctive elements of the Ritschlian movement can be traced. It has laid great emphasis on the human elements of Jesus' nature and for this it deserves the greatest praise. But its points of excellence are also its points of weakness, for they cannot bear the strain to which they must be subjected as foundations of the Christian life. Still, if this is the right view, it must be accepted, no matter what havoc is played with our former opinions, our prejudice, or our feelings. So we are led to ask: How is this view arrived at? What are its grounds? The Ritschlian says that his view is a scientific one, that it is in accordance with the facts,—that is, facts of philosophy, of history, and of exegesis. Whether it is philosophically true depends on the philosophy which is accepted as the final one. The judgment concerning its historical truth depends upon the interpretation given to the sources for the history of the Kingdom of God among men. Hence the Ritschlian conception is to be subjected to two tests: first, does it agree with the true philosophy, and second, is it based on a correct exegesis of the New Testament writings. The first of these tests—concerning the philosophical aspects of Ritschlianism—we prefer to leave to abler pens. Yet it cannot be wholly ignored in the application of the second, for before the Ritschlian will allow us to judge of his exegesis, he claims the right not only to select the documents which are to be exegeted but also to make distinctions in these documents as to their comparative value. That is to say, not all the New Testament writings are sources to which we are to go for our knowledge of what Christianity was and is, but only certain selected ones. The Pastoral Epistles, one or more of the Catholic Epistles, and with many, a good portion of Acts, cannot be counted as authorities. In regard to what is still left we must be careful not to treat all alike. Paul, for instance, though a valuable witness, must be taken with a grain of allowance. He made mistakes and had many erroneous notions confused with much that was true in his

ideas of Christianity. Then the gospels are to be sifted and the wheat separated from the chaff. The gospel of John must be considered apart from the Synoptics and, on the whole, assigned a lower place. The Synoptic Gospels must have the earlier and more primitive elements separated from the more secondary. Finally we reach a residuum which we are allowed to look upon as authoritative — though by no means inspired — and by an exegesis of its contents attempt to determine what were Christ's teachings concerning Himself and His religion. Then, having thus laid a foundation, or rather secured a standard, we take up the writings which have been temporarily laid aside as of secondary value, and accept or reject their teachings according as they conform to or disagree with our standard. That there is a vicious circle here it ought not require great penetration to see; and that such exegesis is in fact subjective exegesis, based on a previously accepted theory, or influenced by a philosophy, and therefore not scientific in the truest sense, ought to be apparent to all. Such exegesis is as much liable to err and to fall into the same pitfalls as is that of the "apologete" whom it professes to despise. As we have listened with admiration, we confess, at times to the skill of a German professor in drawing forth from a passage those meanings which suited his particular theology, we have been forced to ask ourselves: Which was first, the theology or the exegesis? Which determined the other? So, we feel, the case really stands in regard to such a fundamental doctrine as the inspiration of Paul and especially the validity of his ideas concerning Jesus Christ; that is, the Ritschlian conception of Jesus is at variance with the ordinary doctrine of inspiration and also at variance with the Pauline Christology. Therefore the authority of Paul must go. We know that the Ritschlians claim that their reason for rejecting the statements of Paul as final and supplementary to those in the Synoptic Gospels is because the latter give us such an entirely different representation of Jesus, and in His own words, too, that both Paul and they cannot be right; therefore, as the Synoptics stand so much closer to Jesus, they must be accepted. But we think that this claim rests partly on an exaggeration of the differences between Paul's teachings and those of the first three gospels, and partly on a much more extended use of the argument from silence than there is any warrant for.

But we are not writing a review of Ritschlism. We shall add only a remark or two upon a curious corollary to the rejection of the doctrine of the special inspiration of the Apostles. The history of Dogma is usually considered to begin after the Apostolic age. But the logical result of the Ritschlian conception makes it begin immediately after the Ascension, if such an event ever occurred. Take the doctrine of the atonement, for instance. Jesus in his last interview with his disciples, at the institution of the Lord's Supper, used words which, *wrongly understood* (according to this school), teach the sacrificial or substitutionary nature of His death. In Isaiah, fifty-third chapter, the substitutionary nature of the future Messiah's work was supposed (by the disciples) to be taught. The words of Jesus were made to apply to Isaiah's prophecy, and the doctrine of the atonement was the result. This was firmly believed by the disciples, was a part of the tradition Paul received from them, and was taken up by Paul and made an integral part of his system. We simply call attention to this without comment.

Dr. Willibald Beyschlag, one of the ablest and best of German theologians, belonging rather to the conservative party, though quite independent of all schools, stated in a public speech not long ago that Germany, physically and morally, was going to destruction, and that nothing would save it except a new Luther. Essentially the same pessimistic wail has been heard from Dr. Adolph Zahn. May the reformer soon make his appearance! For the impression made on many observers is that the spirituality of German religious life is at an extremely low ebb. Scientific religion is all right in its place, but the present religious condition of the German people should be a convincing proof that unless religion is scientific in the very highest sense; that is, true to the great, crying needs of the human soul and to the great spiritual facts of revelation which meet those needs; unless it is a supernatural religion, it cannot lift men out of their present natural state. While we thank Germany for the facts it is continually discovering and giving to the world, let us be careful how we receive the German interpretation of those facts, and let us claim and exercise the right to judge of such things in the light of all that we know of the past and see in our present. By so doing we shall keep ourselves independent, our mistakes will be our own, and we may hope for progress in the knowledge of Him whom to know aright is eternal life.

EDWARD E. NOURSE.

Book Notes.

STALKER'S TWO SAINT JOHNS.

It is perhaps not too much to say that whatever comes to us from Dr. Stalker's pen is worth the reading, and we are not inclined to make any exception of this latest of his books. It gives us much of illumining thought and suggestive application, of discriminating character-analogies and instructive interpretation of passage. We recognize the book as from him who has made us debtors through the *Lives of Jesus Christ* and *Saint Paul*, and has added to them the *Imago Christi* and the *Trial and Death of Jesus Christ*. Yet this book is not the equal of those which have preceded it. There is here what must be plainly called a lowering of tone. It lies, if we are not mistaken, not merely in a treatment of the material, at times rather commonplace (pp. 143 f.), but more distinctly in a constant recourse to an application of the material to present-day living — an application that is often mechanical (p. 61) and strained (pp. 132 f.), entering unnaturally into details (pp. 51 f.) and not always healthy and sound (p. 126).

We are at a loss to account for this. It may come from the fact that the book has been written for the evangelistic purposes of a Tract Society, and the author has felt himself compelled to adopt the practical homily style in what he has written, and has overdone it. We do not wish to believe it comes from a too continued moving in the one circle of devotional writing — in which his powers have degenerated.

His previous writings have not been, in fact, exclusively of this sort. The *Lives of Christ* and *Paul* are simply students' text-books. It is true, however, that *Imago Christi* and the *Trial and Death of Jesus Christ* do contain this homily element to a certain degree, and it may be that in our book, the third of his devotional efforts, this element has grown into too prominent a place. At all events, it is a fault in the book.

Of the two parts of which the book is made up — Saint John the Apostle and Saint John the Baptist — we believe the second is the stronger, though it is the shorter; and should we be asked why we favor this second part, we would say that it is because it takes up more broadly — as indeed the subject necessitates — the man's relations to his times, and does not so constantly turn aside for the sake

The Two Saint Johns of the New Testament. By Rev. J. A. Stalker. New York: American Tract Society, 1895. pp. 271. \$1.00.

of application. There is in it more of the simple interpretation of the narrative which comes before us so impressively in the *Trial and Death of Jesus Christ*, and less of the studied treatment of biographic details, which burdens the first part devoted to the apostle.

There are some finely suggestive passages in the book, *e. g.*, that which reminds us of the good abroad at the coming of Christ (pp. 193-197), and that which brings out the all-drawing power of good preaching (p. 205 f.). There are also some strong pieces of character handling, *e. g.*, that of Salome and her children (pp. 12 f.); John's reticence of his spiritual experiences (pp. 34 ff.); the difference in traits between Peter and John (pp. 152 ff.), and Jesus' character description of the Baptist (pp. 247 ff.) with the differences between the Forerunner and the One he heralded (p. 216).

At the same time there are what we believe to be some cases of wrong interpretation of Scripture, *e. g.*, the fact of the apostle's besetting sin, as presented in §§ 22-26 seems doubtful; at least, there appears to be enough of the same fault in others of the apostles, and enough of the other apostolic failings in John, to prevent our marking out of the apostle in this way. The source of apostolic courage in Jerusalem seems to be attributed exclusively to the fact of the resurrection (p. 122). This appears to leave out the specific value of the pentecostal blessing which doubtless was strongly in the direction of boldness of speech and action. The treatment of the problem of divine sovereignty and free agency (p. 192 f.) is the usual one, and, as usual, leaves the problem unsolved. Only half of the difficulty is touched upon. The exegesis of the twenty-first chapter of the Gospel (p. 135 f.) may be the correct one, but there is room certainly for honest query.

The strongest chapters in each of the two parts of the book are clearly the chapter on John as the Disciple who loved Jesus, §§ 27-30, and that on the Baptist's Martyrdom. The reason for their strength lies doubtless in the fact that respectively they treat of those situations in which the characteristic traits of the two men most distinctly show themselves—love on the Apostle's part, courage on the Baptist's.

MELANCTHON W. JACOBUS..

GORDON'S CHRIST OF TO-DAY.

Nobody need look to the title page of Dr. Gordon's work to learn where the author lives; the breath from the culture and the controversies centering in Boston is as unmistakable as the quality of the

Boston east wind. And as it depends on the season of the year when one meets the Boston east wind, whether one smiles or shrivels in its presence, so the favorable or unfavorable reception one gives to this book will be largely conditioned by the reader's previous theological temperature. Irrespective of theological bias, the book must be esteemed as a worthy effort of a strong, earnest man, who believes through and through in the supremacy for the whole Christian life of the divine Christ, to discover "the philosophical ground for that supremacy," and then to put the discovery on its inferences in respect to some of the topics uppermost in current discussion and to the true attitude of the pulpit toward Christ.

The first chapter is introductory, and is devoted to making clear what it is in the life and thought of to-day which differentiates it from yesterday, and raises the question "whether the grand historic faith in Jesus as the Incarnate Son of God can cover this new world," so much larger and richer than the old. This he believes can be done, and it is his opinion, that "our modern world looks as if it were ready for a new conception of Christ."

In the second chapter the author treats of some of the factors which he believes will enter into this new Christology. Here his thought centers in the idea of the immanent Son of God eternally existent with the Father, who expresses himself in the creation, and is eternally energizing in the historic life of the world. His position is not essentially unlike that of President Strong of Rochester Theological Seminary in his recent articles in the *Examiner*, there characterized as "Ethical Monism." While holding to the idea of the unity of nature between God, man, and world, which is the influential factor of the Neo-Hegelian school of England represented by the late Professor T. H. Green, Dr. Gordon skillfully avoids the tendency to a conceptualistic pantheism which vitiates much of the reasoning of that school as the basis for a Christianity resting on the reality of the historic Christ. At the same time he criticises with acuteness and force the attempt of the school of Ritschl to base Christian theology on a purely ethical view of Christ which eliminates all metaphysical judgments respecting his nature. By this view of Christ there are secured "two inestimable gains to the church of to-day, in the intellectual appreciation of Christ. First, he is consubstantiated with humanity, and second, by means of the revelation of him, humanity is seen to be consubstantiated with God." This conception of Christ leads further to the conviction, that since Christ is energizing in creation and through history nature itself can get its truest meaning to us in Christ, and yet more that Christ brings to humanity an expression of that eternal difference in God which must

be coupled with the recognition of His eternal identity if there is to be left room in human thought for a sound ethics.

The third chapter is devoted to showing how this "high Christology" supplies the clew, holding to which not only the humble follower of Christ in the paths of every-day duty, but the theologian as well, can walk in safety amidst the discussions in philosophy and historical criticism which challenge both the orthodoxy and the faith of this generation.

The fourth and closing chapter is rich in suggestiveness as to the theoretic necessity and practical value to the preacher of a clear appreciation of the exaltation and finality of the Christ as the power which is working in the world toward righteousness, and of the fact that "there is no salvation for any soul in the world without participation in the righteousness of God in Christ."

As to the style of the book, one must confess to a frequently recurring wish that its author had made less use of his capacity for expressing the superlative. There are decidedly too many things that are "infinite," "magnificent," etc. It is a pity, too, that such a master of clear vigorous statement should so frequently betake himself to philosophical fog wreathing. It is occasion for gratitude, however, that the deeper and more abstruse his thought the simpler and clearer is its form, and even the statements rendered most obscure by an excessive use of a philosophical dialect are almost invariably accompanied by an Anglo-Saxon paraphrase. No one can read the book without being helped and stimulated by it.

ARTHUR L. GILLET.

Prof. Cornill's *Prophets of Israel* is a series of popular lectures delivered in 1894 before the *Freie Deutsche Hochstift* in Frankfurt a. M. It presents in an attractive form the latest theories of the school of Graf in regard to the prophetic movement in ancient Israel. As might be expected, the picture of Moses differs widely from that which the uncritical reader would gain from reading the Pentateuch. Still, Prof. Cornill is not so extreme as some members of his school, and one is rather surprised to see how much history he is able to reconstruct from documents which he believes to be so late. Elijah is credited with having preached Yahweh in antithesis to the Tyrian Baal and is pronounced a great reformer, but Elisha is regarded as a mere political schemer who did not hesitate to use the basest means to secure his ends. The account which Prof. Cornill gives of the earlier literary prophets is striking and suggestive. His Amos

The Prophets of Israel. Popular Sketches from Old Testament History. By Prof. Dr. Cornill of Königsberg, Translated by Sutton F. Corkran. Chicago: The Open Court Publishing Co., 1895. pp. xiv, 194. \$1.00.

and Hosea are particularly well drawn, and in this period, of course, his views do not differ widely from those held by more conservative critics. Deuteronomy is brought in just before Jeremiah.

The book contains a great deal that is suggestive, and the English reader who wishes to study the prophets from all points of view should not fail to read it. The translation is well done, but it is a pity that the quotations should not uniformly have been translated direct from the Hebrew instead of following either the authorized or the revised version.

The platitudinous publisher's preface which is prefixed to the translation is a misfortune. Any one who should be so unlucky as to read it without knowing Prof. Cornill's scholarly reputation, would be almost certain to take a violent prejudice to the book.

We notice with pleasure the appearance of Dr. Green's work on the *Higher Criticism of the Pentateuch*. The traditional theory of the origin of the Pentateuch is still held by the majority of American Christians, but for a number of years there has been in existence no adequate and scholarly exposition of this theory. Hengstenberg and Keil, the last advocates of this theory in Germany, are hopelessly antiquated and the English translations of their works are not made from the latest editions. Recent English works on the Pentateuch are too popular and superficial to be of any use to the professional student. Dr. Green gives us in this book a presentation of the Mosaic Hypothesis of the Pentateuch which is at once learned and accurate and written in view of the latest phases of Old Testament criticism.

The author's plan is as follows. He first determines the character of the Old Testament in general in order to obtain a basis for an *a priori* determination of the character of the Pentateuch in particular. He then shows that the Pentateuch exhibits a unity of plan and of structure, defends its Mosaic authorship, and opposes the theory that it is based upon older documents like the other historical books of the Old Testament. This is followed by a discussion of the genuineness of the Pentateuchal legislation and a refutation of the theory that there are different codes in the Pentateuch, which contain varying systems of legislation; and, finally, there is a chapter showing how the modern criticism of the Pentateuch destroys faith in the Bible and leads ultimately to a rejection of the Gospel.

We have no hesitation in heartily recommending Dr. Green's book as the only scholarly and modern presentation of one side of a great controversy. No student of the Old Testament should fail to read it and weigh the force of its objections to the ruling critical theories of the day.

Any commentary which Prof. Kirkpatrick writes is sure to be good, and his exposition of the *Psalms* does not fall behind the excellence of his earlier writings. As a critic he is liberal without being radical, and as a commentator he knows how to select out of the abundance of possible observations those only which are most important. Pages ix-lxxix contain

a general introduction to the Psalter, which is as good a presentation of the subject of Hebrew lyric poetry and of Psalm composition in particular as is to be found anywhere. The rest of the book is devoted to a commentary on the second and third books of the Psalter. The only serious objection to be brought against this part of the work is that which may be urged against all the commentaries of this series, namely, the useless and absurd custom of printing the King James Version at the top of the page. A new critical translation, embodying all textual emendations and bringing out the fine points of the exegesis, such as Wellhausen has given us in his *Kleine Propheten*, is invaluable, but the reprinting of the common version has nothing but popular prejudice to plead in its favor.

Few ministers of any American communion have been so variedly active in the service of their fellow-men as Dr. Daniel Dorchester of the Methodist Church, and one of the chief of his manifold labors has been that with the pen. His latest volume is a second and carefully revised edition of his *Christianity in the United States*, — a work first issued in 1888. In its ample pages Dr. Dorchester has wisely preferred to give a series of glimpses of American religious life and an account of the forces that have aided or hindered its growth since colonial beginnings, rather than a bundle of denominational histories. The result is a work which, though somewhat anecdotal and disconnected, is full of facts of value to every minister, and represents a vast amount of painstaking research. Not the least laborious portion of Dr. Dorchester's undertaking, and one that contributes markedly to the usefulness of the whole, are the elaborate statistical tables with which his volume is provided. Humanitarian reforms find a deserved place in his treatment, and non-Christian movements are given careful consideration as far as they have affected American religious life.

Some acquaintance with the general features of the surface of the earth on which we live, with its atmosphere and seas, and with the forces which produce the constant changes of the physical world, from the sudden phenomenon of a summer thunder-storm to the slow processes by which valleys are carved and mountain ranges leveled, is desired by every intelligent man. We have, therefore, examined with pleasure the work on *Physical Geography* which Prof. Tarr of Cornell, has just written. Though designed primarily as a text-book for schools of the higher grade, it can be none the less heartily commended to the general reader who desires a compact and readable hand-book on this interesting theme. One excellent feature of the work is the use of photographs wherever possible to illustrate natural phenomena, instead of the imaginings of the draughtsman and wood-engraver with which older volumes of a similar character are filled.

The Cambridge Bible for Schools and Colleges. The Book of Psalms. By Prof. A. F. Kirkpatrick, D.D. Books II and III, Psalms XLII-LXXXIX. Cambridge: Macmillan & Co., 1895. pp. lxxix, 546. \$1.00.

Christianity in the United States, from the First Settlement down to the Present Time. By Daniel Dorchester, D.D. Revised Edition. New York: Hunt & Eaton, 1895. pp. 814. \$3.50.

Elementary Physical Geography. By Ralph S. Tarr, B.S., F.G.S.A. New York: Macmillan & Co., 1895. pp. xxxi, 488. \$1.40.

Mr. Carr is to be congratulated that in writing on the *Development of Modern Religious Thought* he has written a book that drops into an unfilled gap in our theological literature. Pfleiderer's work on the *Development of Theology since Kant* is too minute and too thoroughly German to be useful for lay reading, and the various histories of doctrine discuss too many views of too many men to leave a readily apprehensible impression of the great movements of opinion. Mr. Carr by narrowing his problem has supplied an excellent guide along certain great channels of thought.

It is doubtless true that in modern religious thought there are, as he says, two contrasted tendencies: one justly denominated as Greek, and characterized by the glorification of man, the delight in this world, and the enthronement of reason; the other which tends to the emphasis of the other world as against this, to accentuate the unworthiness of man, and to exalt the need of a divine helper. These two tendencies are discernible from the time when they were represented respectively by Origen and Augustine, through Arminius and Calvin, down to the present. Neither is of itself adequate, but each contains part of the truth.

The author proposes by a historical survey of typical thinkers to exhibit what are the factors entering chiefly into modern thought, in order to protect the reader from one-sidedness, and to bring clearly before him some of the principal elements which must be recognized in the shaping of the new system of the future.

The style of the book is excellent, the writer shows a cool, and often very fine judgment, and writes from a philosophical standpoint which is readily grasped. We could wish that he had not altogether omitted to mention the late Professor Frank of Erlangen, whose *System of Christian Certainty* is a distinctive effort to find in the analysis of the Christian consciousness a basis for assurance as to the truth of Orthodox German Lutheranism. Rothe's view of the State is certainly much less significant. As a whole the book can be cordially commended as an interesting and helpful introduction to the study of the history of doctrine.

This book is thoroughly good. It needs no review, excepting to commend it. It consists of a series of short sketches of *Great Missionaries*, such *e. g.* as Patteson, Cone, Goodell, Schauffler, Thoburn, Mackenzie, Neesima, Williams, Logan, Mackay, Moffat, Whitman, Hannington, Livingstone,—twenty-three in all. One misses names he would gladly enroll in such a list, but the volume is large enough as it is. It is dedicated to "The Young People of Our Day" and Dr. F. E. Clark furnishes an introduction. Its main intent is to give young people an idea of the life and work of these missionary leaders. It will be of special value to the Endeavor Societies. The sketches have to do almost entirely with the personal career of the different missionaries. We should desire in many cases fuller estimates of work and influence; but as the work is primarily designed for

The Development of Modern Religious Thought, especially in Germany. By Edwin Stutely Carr, A.M., B.D. Boston and Chicago: Congregational S. S. & Publ. Soc. 1895. pp. xiv, 276. \$1.00.

Great Missionaries of the Church. By Rev. C. C. Creegan, D.D. New York: T. Y. Crowell & Co., pp. xviii, 404. \$1.50.

the young, its method is doubtless the right one. It is a valuable book for missionary concerts, and ought to be in every Sunday-School library. In view of the large amount of ignorance on these subjects among the adults in our churches, the book though dedicated to the young should be diligently read by those older. We hope another volume will be forthcoming, taking up other characters.

Among the many books coming to view in Germany upon the Kingdom of God Lütgert's *Das Reich Gottes* deserves attention. In the first place his method with the sources and literature of the problem is somewhat striking and unusual. He has plainly overlooked neither. But his estimate of both warrants him, as he affirms, in a clear and straightforward exposition of the synoptic material unencumbered by lengthy discussions of the characteristics and contents of non-canonical Jewish literature or modern works upon his theme. Rabbinical literature he passes by entirely. So also he declares the critical debates as to the order and nature of the origin of the synoptical material is for his work irrelevant.

He treats his topic in four chapters, the first three containing the essence of his work: The Present Kingdom, The Hidden Kingdom, The Future Kingdom. He is wary about a definition. The "characteristics" of the kingdom he records as follows: (a) It is not an idea or end or ideal or community, but essentially a "gift of God," thus differing squarely with the Ritschlian view. (b) It is thus objective, wrought out by God alone. Man's part is to await, receive, inherit, possess, enjoy, enter. (c) This reception is conditioned on man's compliance with conditions; still it springs alone and direct from the will and deed of God. (d) It is a created product of God, not a development out of something resident in the world. (e) It is hidden, heavenly, future,—and this, not as an indefinite or ideal, but as a real existence in a fullness of life, light, and power. (f) It is to be revealed, or to come to embrace and transform the earth, and this by a creative act of God. (g) This coming is to be the complete fulfilment of all promises given to Israel. This is to be God's work through Christ, and Christ's work by the power of God. Thus it is equally the kingdom of God and the kingdom of Christ.

He argues that this kingdom is "present" by virtue of the present person and work of the Messiah. Here he quotes Matt. xi and xii.

Touching the titles of Jesus, he derives the sense of the name, "Son of God," from the baptism and anointing with the Holy Ghost. To this anointing he traces all evidence and affirmation of Divine power. Thus Jesus' sonship was a spiritual relationship, not anything "natural or mechanical." The title "Son of Man" is a term used to indicate the "concealment" of His Messiahship.

The chapter upon the "Hidden Kingdom" is the fullest and most careful and most interesting in the book. Here he handles the Parables, denying any teaching of growth from less to more, and affirming that their distinction between present and future is that between "invisible" and "revealed."

Here are valuable discussions about the inner nature of the kingdom, treating of communion with God, God's fatherhood, grace, love, penitence, earthly goods, the community, eternal life, doing God's will, and the death of Jesus.

In harmony with all the above he believes that "The Future Kingdom" is not so termed in token that it is yet to be, but rather to indicate that it which now is, is in the future to be made manifest in power.

The book is a valuable contribution.

Prof. Johnson's *Outline of Systematic Theology* comes to us in a second edition, and is to be commended as an able and comprehensive summary of his views on everything that commonly is included in a treatise on the subject in question. It is considerably less bulky than Dr. Strong's corresponding work, with which it has close affinities, and is, for the ordinary reader, more agreeable, because less broken up by minute subdivisions, quotations, etc. It is more complete than President Fairchild's *Elements of Theology*, in which many topics, naturally belonging to such a work, are omitted entirely or barely alluded to. But the condensation which is aimed at (the book being designed as a text-book for theological students) sometimes results in obscurity—a fault which never mars Dr. Fairchild's discussions. The general point of view is conservative; what is called the Old School doctrines of sin, freedom, ability, etc., being maintained, but with a candid recognition of difficulties and mysteries. In President Weston's *Ecclesiology* the Baptist doctrines are, of course, firmly maintained. But it is pleasant to see that he says, "Nor should we refuse religious bodies that are not organized according to the laws of the New Testament the name of churches."

BISHOP FOSTER's book on *Creation*, which is the fourth of a series of *Studies in Theology* has for its object "to show the vastness of creation in space and time measures, and its method of advance from the incipient material atom to the topmost result of spiritual existence, from chaos to cosmos, from the inorganic to the organic, and from the organic to the super-organic, and from the super-organic, or merely sentient, to the higher super-organic or spiritual realm" (p. x). The general purpose of the work is apologetic, though specifically the writer proposes to devote much more time to the exhibition of phenomena than to arguing about them. It is surprising to see what an array of scientific conclusion, from various sources, he has brought together. Our generation is liable to feel the contempt of familiarity for the wonders and vastnesses of the inorganic universe and the numerous ways here collected of emphasizing this tend to freshen our somewhat jaded sensitiveness. We know of no place where the facts pointing toward the substantiation of the account in Genesis of the age of man have been so fully summarized and assembled. The philosophy of the volume is

An Outline of Systematic Theology. By Professor E. H. Johnson, D.D. Second edition. And of Ecclesiology by President Henry G. Weston, D.D. Philadelphia: American Baptist Publ. Soc. pp. xviii, 383. \$2.50.

Studies in Theology, IV. Creation, God in Time and Space. By Randolph S. Foster, D.D., LL.D. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis, 1895. pp. xiv, 365. \$3.00.

that of thorough-going "common-sense," and the theology is almost deistical in its emphasis on the transcendence of God. In spite of two long quotations from Drummond's *Ascent of Man*, one occupying twelve and the other seventeen pages, one cannot but feel that the book would have been a little more timely twenty-five years ago than at present.

One of the striking peculiarities of Christ and the religion centering in him is superiority to exact formal statement. It is quite impossible to compress Christianity into a word, an apothegm, a syllogism, or even a parable, and say, "there it is." Yet so long as man must think he must try to put the content of Christianity into thought forms. Such formulation is necessarily conditioned by the spirit of the culture in which the thinker lives. In the earliest times Jew and Gentile did not state their Christian faith in the same terms. It follows, accordingly, that when in the progress of history the spirit of an age changes, those possessed of the new spirit seem to antagonize the Christianity embodied in the terms of the old. The question then arises, Can Christianity be restated in the new terminology? Within the last quarter of a century or more the new natural science, especially in the realm of life, together with a sensationalistic epistemology and an evolutionary cosmology has supplied a new form of thought into which it has seemed to many minds that it was impossible to fit the supernatural Christianity once believed in. Dr. Denison has made a serious and sober-minded attempt at rendering *Christ's Idea of the Supernatural* into the thought of our times. Looking upon the whole world process as the evolution of an organism, the author purposes to show how the essential truths of a supernatural Christianity flow most naturally from the necessary conditions and processes of the development of an organism. Matter and mind, natural and supernatural, are mutually interpenetrable and reciprocally coöperant. A way of thinking like that which the author denominates "the thought of our times," finds great difficulty in giving facile and adequate expression to the lower phenomena of organic life; it is not surprising, then, that the author has found it difficult to express in the same terms the highest spiritual phenomena. The attempt has not been altogether successful. One finds, however, many interesting and suggestive passages in the volume, and it will doubtless prove helpful to many minds. The usefulness of the book would be increased if it had either an index or a synoptical table of contents. The general appearance of the volume is a renewed instance of the steadfast loyalty of the publishers to their motto, *tout bien ou rien*.

The November number of the *Religion of Science Library* contains two interesting translations from the German of Prof. Ewald Hering, one on the Memory as a General Function of Organized Matter, being an address delivered in 1870, and the other an address treating of The Specific Energies of the Nervous System. Both are readily apprehensible whether one assent or dissent to their teachings.

Christ's Idea of the Supernatural. By John H. Denison. Boston and New York: Houghton, Mifflin & Co., 1895. pp. 423. \$2.00.

The Religion of Science Library, November, 1895. On Memory, and The Specific Energies of the Nervous System. By Prof. Ewald Hering. Chicago: The Open Court Publishing Co., 1895. pp. 50. 15 c.

The Transactions of the Meriden Scientific Association, besides the Report of the Curator and Librarian and an abstract of the minutes for 1894-95, contains translations of a tablet inscription of the Jews of China recording the rebuilding of a temple of Truth and Purity, and of an Egyptian fairy tale of two brothers, which in parts reminds one of the story of Joseph in Egypt. Both translations are accompanied by plates in the original. The work that this society is doing is certainly a remarkable indication of what can be accomplished in a comparatively small place and apart from any institution of higher learning.

The Prophesying of Women is an earnest, honest, and praiseworthy effort to determine the teachings of Scripture as to woman's divinely allotted place, primarily in the church and secondarily in other spheres of life. The treatment of the classic Scripture passages is reverent, thorough, and profound. The dominant motive is plainly, not adherence to some preconceived view, leading to violent and irrational methods of so-called exegesis; but rather a supreme and unflinching loyalty to God's Word, leading to most painstaking and commendable efforts after true exegesis and real harmony. The openness of mind and fairness of treatment and scholarly qualities are throughout exceptionally noticeable and gratifying. We earnestly commend it to the attention of our readers.

The Biblical study centers upon Joel, ii: 28, 29, The Right (of Women to Prophecy) Declared; Acts, ii: 1-18, The Right Illustrated; 1 Cor., xi: 3-16, The Right Qualified; 1 Cor., xiv: 33-38, The Right Defined (or Restricted); and 1 Tim., ii: 8-14, The Restriction Generalized. The sum of the argument is this. In virtue of the divine law, based upon the order of creation and the offense in the first sin, by which man is appointed lord and woman made subordinate, in church life, as in all spheres, woman is not to usurp authority. Hence the general restriction in 1 Tim. and the particular restriction in 1 Cor., xiv. In virtue of her nature in God's image and her station as man's helper in the great mission of world conquest, and in keeping with her equipment and right as predicted by Joel and fulfilled at Pentecost, woman may prophesy on terms of full equality with man as to publicity, nature, and size of audience and subject matter of discourse. The harmony of these two statements compels us to distinguish assemblies. The only distinction truly tenable and harmonious with the nature of woman and teachings of Scripture is that between *voluntary* and *authoritative*, church meetings such as those treated in 1 Cor., xiv, belonging to the latter class.

The author appreciates the difficulties in real life and the reluctance among his readers and the imposing array of commentators which this view will encounter. But we say again: his treatment is earnest, reverent, and commendable. It deserves attention. It is a worthy effort in an important study. He knows the difference between teaching and theory, as also the difference between a theory and a shuffling makeshift. The quality, value, and

Proceedings and Transactions of the Scientific Association, Meriden, Conn., 1894-95 Vol. VII. Published by the Scientific Association, Meriden, Conn. pp. 81.

The Prophesying of Women. A Popular and Practical Exposition of the Bible Doctrine. By Rev. G. F. Wilkin. New York: Fleming H. Revell Co. pp. 348. \$1.50.

timeliness of this volume will appear when one compares it with the article on Women in Pagan Countries by H. N. Boyesen in the November *Forum*, the "Demands" laid down by Mrs. Elizabeth Cady Stanton at the recent celebration of her eightieth birthday, the struggles of the M. E. Church in this country and the Wesleyan Conference in England over admission of women to their National Conferences as voting members, the words of Miss Frances E. Willard about the Apostle Paul, and our author's most impressive chapter upon the "Consequences of Unscriptural Practice."

Christ in Isaiah is a book written in full harmony with the oral teachings at Northfield by which Rev. F. B. Meyers has become so helpfully known in this country. In this, worker, pen, and tongue obey the same impulse and proclaim the same message. Both as herald and as scribe he strives to publish the deeper secrets of the Gospel of peace. We most heartily rejoice in his possession and exercise of this rich spiritual gift. In this book is a disclosure of some of the treasures hidden in Isaiah, chapters xl-lv. Its appeal is not to the scholar, be he critic, antiquarian, exegete, or historian. Indeed, such might find just ground for some offense. But he writes not for such. His words are designed, like the original prophecy, for such of God's children as are in some sore need. Throughout the book the utterances are warm, and large, and tender, and strong. It is divided into brief chapters, each a homily, fashioned with unusual grace and skill. It is a grand book for pastors and other workers who seek a handy volume to place in the hands of the feeble and wounded members of their charge. Would that more of us in our Gospel ministry could glow and throb with the fire and life of this super-real prophecy.

This is the twenty-first series of *Sermons Published by the Monday Club*, a company of pastors originally in and about Boston. Now many of these are in other parts of the country, but they retain their share in the responsibility for this volume. Each member takes one or more of the S. S. lessons for the coming year and prepares a sermon on some text in the passage or upon the general theme of the lesson. The Monday Club was originally composed of young men recently from the seminary. This was about twenty years ago.

The successive volumes afford a remarkable opportunity for studying the development of these several preachers. They also give the more *representative* view of what preaching in our influential pulpits means; for these sermons are not Sunday-School talks, but sermons; in most cases, presumably, delivered to the several churches represented. The authors are nearly all well-known men working in some of the stronger churches of the Congregational order. They do not comprise the *preëminent* preachers,—as yet. The volume is therefore worth careful study if for no other purpose than this: to discover the type of successful preaching in our day.

Christ in Isaiah. Expositions of Isaiah, xl-lv. By F. B. Meyers, B.A. New York: Fleming H. Revell Co., 1895. pp. 243. \$1.00.

Sermons on the International Sunday-school Lessons for 1896 by the Monday Club. Boston: Congregational S. S. & Publ. Soc. pp. 376. \$1.25.

It is to be noted that there is not an *expository* sermon, strictly speaking, in the volume. This is significant of the decline of this type; for no field could have afforded a better opportunity than a series of sermons on the S. S. lessons.

Nearly all the sermons are *topical*; a few have the *textual* plan. They are generally *brief*; they are nearly all eminently *practical*. There is very little trace of *sensationalism* in the volume. They are noticeably *epigrammatic*. There is manifestly less formal arrangement than in older volumes of sermons; but it is very evident that the best sermons in this volume *do* show the structure the most plainly, yet without harm to the general movement of thought. One is led to notice the cotemporaneous quality of the illustrations and the use made of biographical references. There is a *sanity* about the proportions of doctrinal, experiential, and social subjects. These suggestions could be carried to a greater length, but enough to indicate the value of these volumes from year to year, as illustrating the trend of thought and expression among a fine body of representative preachers in middle life. It is as an excellent volume, well worth having for homiletic suggestion as well as for Sunday-school help.

This volume consists of forty brief sermons for the Lenten season. They are short homilies designed to lead to self-examination, and Christian consecration. They are characterized by a warm devotional spirit, and a practical and helpful analysis of sins. The homilies on Sins of Habit, and Sins of Character are especially good. The thoughts in this volume are not particularly deep or fresh, but the purpose of the addresses is rather to quicken old thoughts and experiences than to suggest the new, and so the book will have for its readers a stimulating effect spiritually. The title, *Sin and Our Saviour*, indicates the two principal lines of discussion; our particular sins, and Christ a saviour from them.

The Angel and the Vision is a curious medley. Its main substance is a series of eight "pulpit addresses" on "the eight coincidences" in the story of Peter and Cornelius, and deals with the enduement of the Spirit for practical service in a by no means ineffective way, though often with a nonchalant ease in the face of the eternal problems that rouses suspicion.

With these discourses are combined as "Prefixes" to the chapters sundry extracts from eminent writers on the successive divisions of the tenth chapter of Acts, several "Gospel Hymns," *with tunes*, the latter mostly by "W. D. G.," an "introduction" borrowed bodily from Dr. Munger's "Freedom of Faith," two long versified constructions which a reputable publisher ought to have hesitated to have appear with his imprint, and a series of well-printed advertisements of railroads, educational institutions, banks, and other commercial enterprises in or near

Sin and Our Saviour. By Rev. J. S. Hartzell, M.A. Milwaukee: The Young Churchman Co., 1895. pp. 231. \$1.00.

The Angel and the Vision, or The New Christian Commission. By Christopher. Chicago and New York: Fleming H. Revell Co., 1895. pp. xx, 160. \$1.00.

Columbus, Ohio. We marvel at the union of earnestness, thoughtfulness, folly, and poor taste thus displayed. If some of the latter features could be cut off, we should rather like to have the author throw aside his anonymity.

The production of devotional manuals is not likely ever to cease. Each new period brings with it its own. At first sight the making of such books seems easy; in reality it is hard in the extreme. The essential difficulty is in securing sympathy between writer and reader, especially on subjects that elude full verbal statement. Dr. John Hall has just put forth, "at the suggestion of the publisher," a collection of texts, poems, and brief remarks for every day of the year. The texts are arranged in a certain order from sin, through salvation, to duty. The poetic fragments, culled from many sources, are prayers, meditations, or teachings on the topic of the texts. And the remarks, mainly by Dr. Hall, are brief, sensible, useful admonitions. We regret the use of the Authorized Version. We think the selection of the texts uneven, especially in the inclusion of many which need the context for intelligibility. We believe that there is more "*light upon my path*" to be derived from an orderly study of the Bible than from random extracts. But we cannot but respect and admire the spirit of zealous and affectionate earnestness that shows in the matter added to the texts chosen. And we feel that all who know Dr. Hall will find it easy to enter into his purpose with sympathy.

Dr. Boardman's *Coronation of Love* is an attempt to expand the meaning and intensify the impressiveness of the thirteenth chapter of First Corinthians. The booklet consists of an introduction, dwelling on the definition of Love, especially as distinct from charity, followed by four chapters entitled "Love the Indispensable Grace," "Love the Exquisite Grace," "Immortality of Love," "Coronation of Love." The style is bright, though unequal. The treatment of some details is suggestive. The intention is plainly to provide a stimulative help to meditation. Unfortunately the thought lacks both precision and order. Possibly, if originally thrown off as a rapid homiletical effort, the study may have had a certain effectiveness; but as a book, especially as a choice companion for an hour of holy reflection, it is too hasty and superficial.

Light unto my Path, being Divine Directions for Daily Walk. Edited by John Hall, D.D., LL.D. New York: Brentano's, 1895. pp. ii, 365. \$1.50.

Coronation of Love. By George Dana Boardman, D.D. Philadelphia: Am. Baptist Publ. Soc., 1895. pp. 58. 75 cts.

Alumni News.

WESTERN MASSACHUSETTS ASSOCIATION.

The annual meeting was held on Monday, December 9, at Cooley's Hotel, Springfield. The election of officers resulted in the choice of S. G. Barnes (spec. '92), President; F. S. Hatch, '76, Vice-President; W. J. Tate, '92, secretary and treasurer; these officers and F. B. Makepeace, '73, and F. E. Jenkins, '81, executive committee. After dinner there was an informal discussion of the question, "What is the highest need for the fuller prosperity of Hartford Seminary." Professor Mead was present and responded to various questions.

It will not be forgotten that the following Hartford men are in Eastern Turkey and more or less exposed to great peril: LYMAN BARTLETT, '61, Smyrna, L. S. CRAWFORD, '79, Broosa, C. S. SANDERS, '79, Aintab, G. E. WHITE, '87, Marsovan, H. B. GARABEDIAN, '89, Harpoot, G. P. KNAPP, '90, Bitlis, B. W. LABAREE, '93, Oroomiah, H. K. WINGATE, '93, Caesarea.

S. S. MATTHEWS, '71, who for some time has been associated with his brother in the management of the magazine, *Music*, in Chicago, was installed pastor of the Hanover Street Church, Milwaukee, Wis., on November 1.

The fifteenth wedding anniversary of HENRY C. ALVORD, '79, and his wife was duly celebrated in October by a gathering of his parishioners at South Weymouth, Mass.

At the November meeting of the Cumberland Conference, DWIGHT M. PRATT, '80, of Portland, Me., read an important paper on *What is Spirituality?*

GEORGE W. ANDREWS, '82, is devoting the first Sunday evening service of each month at his church in Dalton, Mass., to a discussion of current events.

About the middle of November Professor C. S. NASH, '83, of the Pacific Theological Seminary, underwent an operation for appendicitis. At the last accounts he was recovering slowly, but, as the operation was a severe one, he was not entirely out of danger.

WILLIS W. MEAD, '84, and his wife, after an extended furlough in this country, sailed November 6 from New York for their post at Adana, Asia Minor. It is not known whether it will be safe for them to proceed beyond Constantinople at present.

Probably the most careful and discriminating accounts given of the peculiar personality and work of Franz Schlatter, the Denver healer, are from the pen of HENRY KINGMAN, '87, who has an article on the subject in *The Congregationalist* of November 21.

EDWIN N. HARDY, '90, lately of Holliston, Mass., was installed at Quincy, October 31. *The Congregationalist* of November 7 gave a careful account of the occasion, with an excellent picture of Mr. Hardy.

RICHARD WRIGHT, '90, is carrying out a carefully planned system of neighborhood meetings in his parish at Windsor Locks, Conn.

The Berkshire Congregational Club, at its meeting at Great Barrington, Mass., on October 22, listened to an elaborate, scholarly, and temperate address by STEPHEN G. BARNES (special, '92) on *The Church of Rome in the United States*. The address was printed in full in the *Pittsfield Sun* of November 7.

The church at Holliston, Mass., which E. N. HARDY, '90, has just left, has been promptly manned by another Hartford graduate, NICHOLAS VANDER PYL, '93, of North Wilbraham. The council which dismissed Mr. Van der Pyl at Wilbraham bore emphatic testimony to his fidelity, ability and loveliness as a pastor.

As we go to press we learn of the death, on December 20, of JOSIAH TYLER, D.D., '48. Fuller comment will be made in our next issue.

Seminary Annals.

THE GYMNASIUM drill has begun under the leadership of Mr. Merrill.

MR. G. M. ROWLAND, of Tottori, Japan, a graduate of this Seminary, addressed the Mission Band, December 4.

SEVERAL OF THE STUDENTS are interested in the Settlement work on North street, taking various classes in Mathematics, History, and English, and assisting in the clubs.

MR. FERRIN of the Senior class has accepted a call to Blandford, Mass. His family remove there the first of January, while Mr. Ferrin is to be resident of Hosmer Hall, supplying the church on the Sabbath until June, when his real labors there begin.

MR. JOHN P. GAVIT, who has been a special student in the Seminary during 1893-5 while conducting the mission work of Warburton chapel, has accepted a position in the Chicago Commons under the direction of Prof. Graham Taylor of the Chicago Theological Seminary. Mr. Gavit came to Hartford in 1890 from newspaper work in Albany, his native city, and worked here on the editorial staff of the *Hartford Post* until August, 1893, when he took the superintendency of Warburton chapel. Chicago Commons, to which he goes, is located in the Seventeenth ward of Chicago, in nearly the center of a tenement and business section of upward of 30,000 population, chiefly Scandinavians. The settlement, which is ostensibly allied with the Chicago Theological Seminary and is an adjunct of its department of Christian Sociology, is nevertheless a distinct institution, and does a large work in interesting and setting at work many young men and women in the city, not identified with the Seminary. Like other settlements it has an important educational and industrial system, which is organized under the name of the "Plymouth Winter Night College," and there is also a considerable institutional and industrial life beside. The Commons is peculiar among settlements in being avowedly Christian and religious, openly allied with the churches and charities. A daily service of prayer for the neighborhood is held. Mr. and Mrs. Gavit will live at the Commons and devote their whole time to the various work to which they may be assigned.

THE INTER-SEMINARY MISSIONARY ALLIANCE held its meeting November 7-10, at Lancaster, Pa. Mr. Dunning and Mr. Merrill of the Senior Class attended. Mr. Dunning read a very clear paper on "Industrial Missions in Africa," bringing out their naturalness and usefulness with a people of low civilization. The meeting of the Alliance grew in interest and earnestness from session to session. The programme was occupied almost entirely with Foreign Missions, chief attention being given to Africa and China. The reports from seminaries were noteworthy as showing an in-

creasing interest in the study of missions. There seems to be something like a missionary revival, through faculty instruction or student classes, all along the line.

The important actions of the Alliance were two: (1) A movement looking to the re-organization of the Alliance with a permanent factor in the management: the Executive Committee to be composed of three men from the seminary or seminaries with which the next meeting is to be held, one member at large, the representative of the Alliance on the Executive Committee of the Volunteer Movement, a representative of the Missionary Boards in the person of one of the younger secretaries, and a representative of the faculties of the seminaries, these latter being chosen for two years and the years of choice alternating; (2) A vote to secure a traveling secretary for the Alliance to carry on the work inaugurated last year under Rev. J. E. Adams, visiting among the seminaries to stimulate missionary interest and study.

The meeting next year is with the Divinity School of the University of Chicago. Mr. Dunning and Mr. Merrill gave the students a very interesting account of the meeting at their weekly prayer meeting on the Friday evening following their return.

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Miss Laura Hulda Wild.

WE WOULD CALL SPECIAL attention to Professor Merriam's fresh and temperate treatment of the vexed question of ministerial leadership in this number. Mr. Gillette's analytic criticism of a Familiar Hymn will be found interesting, and the "Alumni News" will be found to be unusually full.

THE ANNUAL REGISTER of the Seminary, which has just appeared, shows its usual excellence of form and arrangement. One feature, introduced for the first time this year and worthy of special commendation, is the Reference List of courses offered, arranged by topic in twelve groups. The list has the double advantage of giving the reader a topical view of the instruction in the institution, and of serving as a guide to students in the co-ordination of their elective choices. It gives also quite a fresh view of the richness of the resources of the Seminary.

PRESIDENT PATTON, at a meeting of the Princeton alumni in New York, some time since, called attention to the desirability of a better co-ordination of elective studies than is frequently planned in institutions of higher learning. The elective system has come to stay, beyond all question. The conditions of modern culture make it both desirable and necessary. It presents

to the student the possibility of concentration rather than diffusion of effort. It neither necessitates nor encourages any excessive limitation of topics studied, while it does give opportunity for the minute investigation of special subjects; thereby supplying not only an acquaintance with things, but a mastery of methods. The well recognized danger of the system is that it also presents the possibility of a whimsical scattering of study over themes entirely uncorrelated, and gives the opportunity for the thorough mastery of nothing. That there lies within the elective system such a possibility of mischievous misapplication is nothing against the system itself. It argues rather in its favor. The most evil results are due to the perversion of the best things. This danger does, however, indicate that in the colleges, perhaps by compulsion, and in the professional schools, certainly by suggestion, the advisability of a careful correlation of studies to the attainment of a specific end should be recognized. The end to be gained need not always be the same. It may be "general culture," "all-round training," or the closest "specialization." But whatever the end chosen, the student should be assisted to make his work converge toward it.

The value of the elective system is often said to lie in the fact that "it gives the chance to know something about everything, or everything about something." Such a purely acquisitional estimate of its worth carries its appeal, but its truer appeal comes from its ethical value. It trains a man by deliberate and discriminating choice to set before himself a worthy goal, and then to strive toward it. Such is the method of all true character building. It is a weakness in the administration of the system if, after the student has chosen his end, no suggestion is made to him of the studies which will be most conducive to its attainment, or as to the orderly sequence of their pursuit. Therein lies the weakness of the *Lern-Feriheit* of the German universities, and President Patton's fresh allusion to it is timely.

THE REPORT of the deputation sent by the American Board to Japan is of great significance and forms a pregnant chapter not only in the history of the Board but in the history of religions. It has for some time been a matter of intense interest what would be the effect upon a people the background of whose whole philosophy and religious thought has been

thoroughly oriental to welcome a sudden and extensive infusion of nineteenth century occidental business methods, philosophy, and Christianity. In the midst of the jangling, turmoil, and eddying of the thought of our day which calls itself Christian we rest with a sense of security in the knowledge that the Christian life of our land, however it may express itself, is, consciously or unconsciously, drawing its strength from an historic phase of vital Christianity which has shown itself to be strong and beautiful. Japan recognizes the fact of Christianity as a civilizing and religious power. She accepts with an impartial hospitality the various divergent and contradictory statements of the germinal source of that power. In Japan a Unitarianism cannot, as in New England, rest on a solid foundation of iron Calvinism. In the formation of the Japanese type of Christianity there can be no unconscious working of a Christian theology in the blood. This report makes it very clear that the Japan of to-day purposes to find out what seems to it to be true to-day and that yesterday will have little influence. The simple question is this: Has nineteenth century Christianity, just as it is, vitality enough to win a nation to Christ, when that nation is environed with all of nineteenth century anti-Christian sentiment?

This is the question which this temperate, sagacious, most Christianly uncommercial report accentuates. It is substantially the same question that troubled the Jerusalem Church when Paul and Barnabas brought in their report from their work among the Gentiles. We believe that in God's book the same triumphant answer is already written, and that in Japan the Gospel through the agency of its faithful human proclamation is to have free course and be glorified, and that its theology, whether it be fashioned after Origen or Augustine or neither, will be shaped by the Spirit of the living God.

PAUL'S ADDRESS ON MARS HILL is a striking sermon, and the form of it, as given in the book of Acts, has more of the Thucydidean flavor than is apparent in the record of any other of Paul's speeches. But remarkable though it be, is there not a strong present tendency greatly to overdo the matter of setting it up as a standard to which all addresses to the unconverted, and especially those to the heathen, should conform? Current

literature has at times threatened to become fairly mountainous through bringing Mars Hill so frequently into the horizon.

Now Paul was unquestionably a great man and a godly man. His influence on the Christian Church is without doubt second only to that of the Master himself. But there is a vast stretch intervening between the preacher on Mars Hill and the preacher on the Mount of Beatitudes. No one claims infallibility for Paul. The simple fact that he once preached in a particular way at Athens does not make that sort of preaching a pattern for all preaching.

Before we can set up that particular sermon as a model we must be able to answer one of two questions positively in the affirmative: Did Paul usually employ that method? When he employed it was he successful? Now there is no positive evidence that his method on Mars Hill was his customary one. The snatches of his speeches here and there given would indicate just the opposite. There are indications to be noted presently that his method on that occasion was by him considered to be tentative. How did he succeed? His preaching in Athens was a comparative failure. No church seems to have been founded there, no community of Christians organized. He soon went away to Corinth with the firm determination, he tells us (I Cor. ii. 2), to preach nothing but Christ and him crucified. This, he recognized, was foolishness to the Greeks who seek after wisdom; but the world through its wisdom had not come to know God, while Christ crucified is the wisdom of God, — and even the foolishness of God is wiser than men (I Cor. i.). This whole passage seems to be acutely reminiscent of Paul's sense of failure at Athens, and need of pursuing a different course at Corinth.

We do not propose to say that the method of the Areopagus was all wrong and is necessarily always wrong. If, as some have urged, the address was one of self-vindication before the court of the Areopagus, the method may be conceived to have had a certain timeliness. But the comparative failure of Paul's Athenian work, and the entire change of his method at Corinth, — a change followed by such different results — seems a pretty conclusive indication that the sermon on Mars Hill should not be treated as setting the standard of sermonic address, and to suggest that a syllogism from natural theology is not necessarily the most potent instrument of conversion.

THE SCHOLAR, THE POET, AND THE PROPHET.

INAUGURAL ADDRESS OF ALEXANDER ROSS MERRIAM.

Samuel Hawes Professor of Practical Theology and Christian Sociology.

JANUARY 3, 1896.

In speaking to-night upon a subject affecting the Practical Department, to which I have been called and in which I have been working, I might be excused if I chose for a theme some one specific phase of active work in parish, pulpit, or in public life, or I might safely follow the paramount interest of the day, and ask you to regard some particular aspect of the social problem; but either would be out of harmony with a wider thought which I wish to voice at this time, having, however, I trust, a practical bearing.

This general subject we may call in its simplest form, The Limitation and the Largeness of the minister's leadership. But, that we may make our aim more specific, let us consider a three-fold type of leadership which has its bearings upon this theme; and that we may still further guard our line of thought in the suggestive material which offers, consider, if you please, these elements as operating within a great movement in our day between differentiation and unity.

Our discussion may start from this proposition: That in a great movement between complexity and comprehension, the servant of the universal Lord, in ministering his catholic gospel, must be a type of man who can recognize three types of leadership everywhere, that of the scholar, that of the poet, that of the prophet, himself sympathetically in touch with them all, yet avoiding their exclusive emphases, to find by faith the enlargement and the limitation of his work.

In carrying out this line of thought let us consider first, the two-fold movement, second, the three-fold leadership, and third, the consequent limitation and enlargement.

I. Everywhere and in all ages, in the problems of personal and public life, these three elements in leadership, the scholar's

test, the poet's touch, the prophet's torch, each with its own kind of emphasis, has been using the two constant elements of difference and unity to carry on God's great designs. Practically then, in leadership a man's problem has *always* been, under God, how to bring that which most stamps his individuality as a force into touch with other personalities, as his field, in a unity or comprehension of forces which is God's.

Now, let us mark this as a general historic truth so that what I wish to say may not be charged with forgetting it, for the most discouraging thing we encounter in all discussions of cotemporary problems is that men forget that

"Through the shadow of the globe we sweep into the younger day,"

and keep insisting that their own day, with its complexity of questions and answers, is a brand new thing and can be unified by labeling it under some one extreme and exclusive badge. No! differences of individuality in the fields of leadership slowly and unconsciously weaving extremities of individual emphasis into God's unity of comprehension,—this is what all history has been enacting. These two struggling forces, then, have nothing distinctively new in them to-day excepting (and yet this is a tremendous exception)—excepting the present cotemporary consciousness of both everywhere, where formerly one at a time was generally in the clear ascendant. This is the point: the *consciousness* of both everywhere and at the same time, operating in spheres now affecting life as never before, and so more practical and pressing. That is, increasing specialization, and so complexity, as the goal of that individual freedom for which the ages have battled, confronts just now a mighty and manifest trend, nay, hunger, for some sort of unity. There is at the same time the consciousness of wide-moving, fast accelerating differentiations; and yet, despite them, immense movements of organic relationships. Side by side, personality is emphasized to a bewildering perplexity, and, at the same time, organization is urged to a benumbing monotony. Hence the difficult task of a leader to-day, which grows harder and harder, is to be true to the two forces which seemingly draw him in opposite ways: the worth of individual emphasis everywhere, and yet the fellowship of all true influence in a comprehension of sympathetic work. Never,

therefore, was there room for greater extremity of leadership in thought, feeling, and action; never more room for injustice to yesterday, more vagary for to-day, more cataclysmal auguries, and more Utopian panaceas: and still never, from the very extremities themselves and their conscious co-existence everywhere, was there such possible equipoise in the wider swing of constraining thought, and so less room for revolutionary solutions of battle. And so a most difficult element in public life to-day is yet in many ways a most hopeful one: for in this fruitful interplay lies the vital check to any mechanical and limited unity which specialization would build upon any one predominant forcé; and yet, here is a new vitalization of every individual function, which yet consciously intrusts itself by faith into the vital unity of God's great providence. Such a movement is not a circle swung from one center, but an ellipse described from the two foci.

Now, this necessity for a larger conception of unity is enforced by the fact that in nearly all our leadership, even yet, men seem called upon to understand the day in which we live under a reasoned analysis, which must find some one center of thought from which to label the present, to prognosticate the future, and to arraign the past. For example, how shallow and naïve is the great discovery which is constantly heralded that we are living in "an age of transition," as if, forsooth, all Christian ages were not ages of transition. But this word popularly means a radical change of centers. Now, the peril of such a judgment on any period is either that it is so trite as to have no force, or so startling as to anticipate revolution and to call anxious attention to the nostrum of some one-sided leader of thought, feeling, or action.

No! there was far more transition in the formal adjustment of unities than we experience to-day, in former crises of history: from one ancient national dominion to another; from Judaism to Christianity; from Greek thought to Roman institution; from Roman to Barbarian imperialism; from Middle Age Holy Roman Empire to modern nationalism; from the extreme renaissance of intellect in the fifteenth to the religious recoil in the sixteenth centuries; from Feudalism's fall to French license of liberty; and from Parisian republicanism to American federal democracy. All these chronicled transitions, marked, indeed,

a going over from one basis to another ; the conquest for a time of a new and single dominant element.

And how many times before has the transition or step-over seemed to most men a judgment of all the past and a prophecy of millennial dawn. But it is the shallowest interpretation of our own day to catalogue it in any such fashion. That is the very trouble. We cannot do it. Guizot long ago pointed out the broadest difference between the civilization of antiquity and that of modern life, a truth which Mackenzie and Kidd have only reapplied to our social problems. He shows that some one dominant principle or policy for a time gained complete mastery and developed civilization in subordination to itself. But through the triumph of the historic method, the scientific spirit, general spread of intelligence and intercommunion of races, no wholesale and one-sided unities can now be framed. There is a consciousness of too many things to make any one exclusively dominant. No one thing, like the recovery of the old world of letters at the Renaissance (the scholar's weapon), the rebirth of the Bible (era of the prophets), the Revolution's uprising of liberty (dream of the poets), can sweep us away ; for now, in one generation, some scholar's dogma which is to revolutionize thought, some prophet's vision which is to transform society, some poet's dream which is to herald a new dawn,— we see them all fuse into readjustments within a decade, with certain elements, indeed, of all, and yet tangibly centered in no one. No one thing in any realm of philosophy, sentiment, or institution actually dominates us. If you say it is a philosophy of Evolution, yet of what sort ? You ask the question of Lord Salisbury, Lord Kelvin, or of Weissmann, or any exponent of the philosophy, and whatever the answer, theistic or agnostic, yet one thing is evident, that the word has swept clear in a single generation of its first revolutionary significance.

Or if you call Democracy the dominant note, — yes, but as a visible unifying center it exists to-day in governments like Great Britain, nominally imperial ; and while its completest *political* triumph is in the United States, it is coming to be called by some a failure even here, because of a still newer type arising called *Social* democracy.

Or we hear men call it the Sociological era, and the Humanitarian age. Yes, but only yesterday it was the cold age

of science and the dawn of materialistic utilitarianism. We said then, "Things are in the saddle and ride mankind," and, lo, now man is mounted to his seat and comes riding into minds and hearts on all the fields of life; and yet, forsooth, this same age is now called by some reformers so overfed with heaven that we have become blind to our human duties.

Here is one writer who tabulates everything we call our day in America under the label "mercantile;" and another who sums up everything with the epithet "objective realism;" and yet, almost before we can say these words, here is a recoil to idealism in philosophy, and the romantic school of letters is in the full blast of popularity.

The very epithet "Agnostic" witnesses the most widespread interest in, not to say recoil to, Biblical study, and Fairbairn says, "The ages of faith are now, not once were;" and while some men are thinking a negative philosophy perilously near its assured zenith, we read an article — nay, they begin to multiply — on "The passing of agnosticism," anent Balfour and Romanes.

But the most frequent revolutionary badge of progress on lips of cold, scholarly thinker and warm religious prophet alike, is Organism; and so, forsooth, the age of Individualism is past, just because from its extreme emphasis in God's wide sweep of providence we are now beginning to see again the old truth of organic relations.

But how men have been forgetting, in their obnoxious or jubilant labels, that it is the very diversities of life, bred of the individual struggles and ideals of the past, worth all they have cost, which makes the coming of things together possible now only on a basis of diversity. Hitherto men have been emphasizing their differences within pretty clearly defined fields and with, perhaps, a very narrow vision of only their little world: now the individual is consciously moving in a world of larger content. He cannot touch any subject for himself without touching the world of others, thinking into their enclosures, feeling the harm or impulse of their sentiments, and using more or less the other man's weapons. Hence a man must, in any work he does, anywhere, insetting himself up for battle, — must enlarge his own individuality into a personality which knows its limits and yet rejoices in sympathy with all God's workers in

the field. Darwin's little earth-worm leads out into the question of world building, and the mystery of Tennyson's "flower in the crannied wall," could we discover it, he tells us, contains the solution of God's universe.

"I but open my eyes and perfection no more and no less
In the kind I imagined full fronts me, and God is seen God,
In the star, in the stone, in the flesh, in the soul, in the clod;
And thus looking within and around me I ever renew,
With that stoop of the soul which in bending upraises it, too,
The submission of man's nothing perfect to God's all complete,
As, by a new obedience in spirit, I rise to his feet."

II. But, secondly, it has been proposed to bring into this two-fold problem three types of the individual as leader of men, old types and yet ever new,—that of the Scholar, the Poet, the Prophet. It needs but their mention to discover the affinity of each with the complex task of a servant of God.

A minister must be a scholar, that is evident, to deal with personality as related to all truth, God's truth, anywhere; a poet, to guide that personality into emotional sympathy with all true sentiment, God's own, from whatever source; and a prophet, to rouse that personality into conscience-touch with all righteousness, God's will, whoever does it, in earth as it is done in heaven.

And yet, while he must have that touch, he himself is neither one of these only; need not, must not, leave his rôle nor drop his function to unify God's large world of salvation by any one reasoned or mechanical unity they offer. Each one of these types as leader, as we shall see, inevitably comes into the minister's field, and yet they keep their own function. Let him foray into theirs as he cannot help, and yet keep his,—large enough, nay, too large already for his puny grasp.

Look, now, at these three factors as working on this large problem of leadership. Each can be described only in the general type of its emphasis, for it is hard always to keep them apart.

By the scholar, broadly speaking, we mean the man who is searching for truth and for facts, objectively for the most part, little regarding the use most men make of them.

By the poet as leader we mean pre-eminently the man who, through literature in the largest sense, would interpret truth

and fact, subjectively, as his main atmosphere, artistically, as his vehicle of purpose.

By the prophet, broadly speaking, we mean the man who speaks forth and for truth as authoritative on life now, and practically vital, if true at all.

The first ultimates his search in knowledge. The second ultimates his interpretation in experience. The third ultimates his application in conduct.

A truth ; its human significance ; its uses in righteousness,—there they are.

The scholar's chief aim at its extreme is to make men wiser ; use facts, then, as you will.

The poet aims chiefly to make men deeper and broader, even if logic cannot measure all the tides of sentiment, or conduct square to the tape of the censor.

The prophet aims to make men better now ; with light, less or more ; with sentiments, stern or sweet ; do right, facts and fancies to the wind.

One type, at its extreme, says, it is most vital what you believe and how you know it. Another, at its extreme implies, or seems to imply, that a little truth, even if shallow, transmuted by motive is more vital than volumes ; and they eye each other askance because of the relative emphases. The world of books is as real to one as the world of men to the other two ; and if one type may thus get out of touch with life as it now is, the others, too much in the touch of now, may not see (to quote a figure) "the forest of God's all time because of the trees of to-day."

But, take another range of differences. The scholar would try to isolate his truth from himself, if he can, that it may stand out as objective reality. Impersonality is his very alembic. The poet, on the other hand, would bathe everything in personality. His self-consciousness is the sympathetic mordant to get him nearer the soul of all things. But the prophet would burn everything from personality into personality as by fire or acid. The scholar says a fact or a truth is known or is not known if it can stand the test of impartial record or universal logic. Yes, says the poet, but there are spiritual visions which will not be photographed to the reason. Nay, says the prophet, a fact visible, or a truth experienced, what are they worth if they do not

tell on soul or century? Here at one extreme is the field of abstract truth and impersonal fact, and here at the other, is the prophet's world of concrete law and moral *ad-hominem*. Is it possible, then, that between them is that literary realm of art on the same problem? Yes, but the scholar with objective aim calls it all "sentiment" because it pulses so with personal life; and yet so calm is it that it seems, at the other extreme, impiously and wickedly neutral to the fiery soul of the prophet. Now, how different all these realms on the same great themes of life, and yet they all exist, and exist in God's world; and each is, or is not, a vital part of the divine comprehensive process. God gets into his world through each, or one is to dominate all. Which is it? The whole world is to be unified somehow, mechanically and visibly, under each, or else there is a transcendent comprehension under God of which we are only beginning to dream. These types have ever been leading, or misleading men. The lines keep running on as extremities of emphasis; each how useful in itself; all faulty without supplement.

Facts, sentiments, deeds,—how men have been isolating them in leadership. Realism, romanticism, didactics,—are they ever to be separate and unsympathetic realms in the comprehensive art of living? The objective world, the subjective humanity, the transcendent God,—does it take three different men to apprehend, after all these ages, their sympathetic relations at least?

Truth about God and men; God's truth in men; truth of God for men: are these emphases exclusive or inclusive? Separated, they inevitably make the pedant, the mystic, the fanatic. They need not, they cannot, always be united in the same man, but they can be comprehended in a world of larger content in the sympathy of fellow-work, under God's providence.

Or take other categories: actualities, ideals, potentialities. How easy to become absorbed in one of these three and construct a world out of them; become pessimist, optimist, opportunist, cold student, superficial impressionist, Utopian dreamer.

Or take truth, beauty, institution. How easy in the name of learning, of culture, of power, to key all theories of education, religion, reform, to one of these groups alone.

But enough. We know these types in the swinging pendulum of our own sympathies, as philosophic truth or moral in-

spiration. We are by nature sympathetic with a calm patient search for right, or a warm indignation at sin. We say, according to our mood, with Hallam, that "Nothing falsifies history like logic," or with Lowell, in another mood, "The course of events is humorously careless of the reputation of prophets." Here is Renaissance and Reformation; here is Science and Sentiment; Puritan and Elizabethan; art for art's sake, the moral basis of art. Here is Hebraism and Hellenism, or, as another calls them, Greek fire and Hebrew fire, or, as Carlyle called them, Light and Lightning.

Here is Montesquieu's ideal, "To render an intelligent man more intelligent," and Bishop Wilson's, "To make reason and the will of God prevail." Matthew Arnold's call for Sweetness and Light provokes Sidgwick's clarion call for Fire and Strength!

Who does not recognize these types everywhere to-day? Nay, who does not see that in our calling there is room in God's wide providence for even the individual and extreme emphasis of each? And yet, who does not feel even more, at this late day, that only the large-minded and whole-hearted servant of the universal Christ can have permanent and fruitful ministry?

In an age of democratic intelligence, scholar he must be. His station and its traditions demand it. It is Emerson who says, that "The clergy are always, more universally than any other class, the scholars of their day." And yet, all the great theological truths of his mission as scholar come to him through a literature which makes our Gospel, as Bushnell said, "a gift to the imagination." His Bible is lyric and letters, as well as law; psalms and pæons, as well as principles; dream, epic, drama; sermons and songs; biography and apocalypse. It is logical, mystical, practical, all three. It is realistic, and yet the world's banner of ideals. It was lived before it was written, and is as organic in one-half as personal in the other.

Poet, therefore, must he be to wing his scholarship, who would match its metres to his measures of truth.

And yet, though scholar and poet he must be, less than prophet he dare not be, forth-speaking for his God to men, calling to action, intent on the present, "lashing his generation with whips of steel," if need be, and yet comforting the burdens of his people; unmasking sins and critical of complaisance, yet

tenderly in touch with pain ; burning the lamp of the midnight, but at noon in the forum with men.

Now, scholars there are among God's leaders who are not prophets, and prophets not scholars, poetic souls, or dry-as-dusts in the ranks of His ministering servants. He calls Amos from the plow and John from the wilderness. He flashes his truth through rude Elijah, and often calls his messengers from no school of the prophets. Micah spoke from rustic lips the God word that poet Isaiah breathed in the city streets. His calls are sovereign, and he dashes sometimes every human combination, and yet, after all, on the great pinnacles of influence, from Moses to Paul, and from Paul to our own day, the great prophets have been scholars, and yet with a touch of the poet, too.

Chrysostom was not robbed of his fearless force, his incisive analysis of sin, that he was erudite in all his ages' learning and refinement, and yet knew his Bible by heart.

We see in St. Bernard the flashing leader of crusades and forget the long vigils of study and the sweet poet of the ages.

A movement made Scotland, and John Knox made the movement, as he came forth from Glasgow's halls of learning and then lit his flame in Wishart's zeal, he pupil of Latimer, who lit his lamp from Erasmus, as he in turn touched Colet, who was a convert of Savonarola. How light and lightning blend in God's chain of providence.

We call Luther a prophet, and not a scholar, because Erasmus was pre-eminently the latter, and yet, Erasmus was as trenchant by pen, as by voice was Luther whose learning gave her Bible to Germany.

Who awoke England from a moral death deeper than any we need ever confront? A college man, peer of any Oxonian of his day, studying on horseback as he itinerated, compiling lexicons, author and publisher as well, yet whose zeal as prophet and whose breasting of storm and flood rivaled Paul's experience, who crucified refined tastes to popular methods to reach the unreached, and, ritualist himself, founded plain Methodism for Christ's sake.

The great Frenchmen who dared to do in Louis' Court what Chrysostom did before Eudoxia were *homines ad unguem* in the elegance of their learning.

Puritans in Old England, and New, who lit their torches in the flame of law and prophets and fought for religious freedom, tried to keep touch with Alma Mater.

Who was our greatest early revivalist of power, and who touched the sore spot in shallow social standards of morality, but he who spent thirteen hours a day in his study, whose intellect put him in the ranks of Aristotle, and who yet, despite his hardness of dogma, was a poet in his spirit?

Who first, in England, took up the vexed problem of pauperizing charity and anticipated modern scientific methods but he, most persistent of pastors, who yet preached the astronomical discourses, he who led the disruption even while sitting in his academic chair at Edinburgh? Workingmen's interests and poor girls of the street lay closest the sympathies of Frederick W. Robertson, who knew his Greek testament by heart, who entranced the most gifted by his eloquence, whose joy was the poet's, and yet whom Heine might have called, so militant was his spirit, a Knight of the Holy Ghost.

I need not say, here in Hartford, how the foremost citizen of his day in every public work and civic interest was the scholar, poet, prophet, Bushnell, whom you delight to honor.

And now, to come back to our main contention and to our own day. I am only urging an old theme, illustrated on all the pages of history, when I yet urge that this possible blending of three factors is becoming even more and more necessary in the great two-fold movement we have described and in whose distractions we live. This necessity for our own profession can better be realized if now we go on in a more concrete fashion to take our stand outside our own particular calling with the scholar in his limitation and the poet in his, to see how each of these can remain true to his single function, and yet in the comingling of a large comprehension must foray into the spheres of the others. If true of them, much more is it conversely true of the distinctive prophet of God.

(1) Take your stand with the scholar as such. Both tendencies of which we have spoken are at work in this exclusive realm: personality in speciality, yet groping for unity, without losing itself. Say what we will of the scholar at his extreme, and recognizing the service his impersonal specialty has

yielded, yet nothing is so marked as the call of our day upon scholarship to feel with the poet and work with the prophet. The ideal of the scholar is a different thing from what it once was: pale, recluse, valetudinarian,

"With the throttling hands of death at strife,
Grinding at grammar,"

deciding "not to live, but to know," like Browning's grammarian. It is Emerson who says that "There can be no real scholar without the heroic mind," and we are beginning to see the truth of Victor Hugo's word, that "The amphora which refuses to go to the fountain deserves the hisses of the water-pots." "Woe to the land whose scholarship is not its prophet," echoes Phillips Brooks.

We do not half realize the truth suggested by another, that it is the same generation so quickened on the scholarly side by scientific inquiry which is getting so restless in its conscience-touch with misery. Aristotle said that "All learning is for practice," that is, all truth is for life. This is what poets have been singing and prophets have been crying. But, consciously or unconsciously, the impersonality and passivity of the scholar is catching the torch-spark: while, in turn, the prophet who is so hotly pleading to-day the sacredness of the secular, owes it in a large degree to the cold researches of the negative and critical scholar.

Whether he wish it or not, the scholar is almost forced, from the very catholicity of scholarship, to become a "delegated intellect" for prophetic service, and not merely the "chartered libertine" of criticism.

Mark again, how increasingly differentiated our curricula of study are becoming; and yet, from kindergarten to seminary there is a growing sense of the affinity of all learning. Here is the realm of the scientific scholar changed in its emphasis within a generation from natural phenomenon to men: fields the poet and prophet were chiefly interested in before. Imagine if you can, for example, what is involved in the daring word Sociology. No wonder no one can yet define it. Shall we wonder when we think of its contents that it means so many and so different things to scholar, poet, and prophet? Men laugh derisively, because as yet, it cannot be unified and catalogued, so strong is the craving for a mechanical synthesis, and yet, this

very attempt is driving men back to their specialist studies. And so, what strange shiftings in the scholar's point of view we are seeing. For example, political economy was once thought a final and finished science. Scholars tabulated and shelved it in its final dress, eternal in that garb, as natural law; but now, in the newer economy, what was a cold scholarly *scientia* at one extreme has an actual danger to-day of yielding some of its stern and true principles to an ethical extreme of emphasis.

Or take the whole field of ethical study. How something has made the field of deductive moral philosophy, once dry as dust, now bloom with inductive moral plants, with roots in the coldest subsoil of fact, with branches in every poetic sentiment, and blossoms in parlors and alleys.

But, mark you, in all these studies the scholar, as such, keeps his function as scholar at the same time that he enlarges his vision and sphere.

Or take up certain emphatic words of which we keep constantly hearing. "Altruism," for example, is the word by which men guardedly cover, as scholars, to-day, what seems so new, and really is ages old under a more vital Gospel word. And yet Christian men, in turn, recognize gladly a vital rebirth and new standpoint of the old love in what is called "Scientific charity."

Or take the word "Environment": a cold, scholar's word of natural law. How the prophets have caught it up in their pleas for justice and mercy! "Environment?" "Yes," quickly echoes the poet, "but put beauty and ideals into it." And the scholar-poet-prophet objects not to the word if you include God and Holy Spirit in a soul's enswathement.

Or take the word "Realism." Started in the scholar's study, how quickly it has entered literature as vital force for bane or blessing; and yet we need not deny the fact that the same movement puts the most trenchant weapon into the prophet's hand to make men see misery.

But to come closer yet to what seems to be our own specialist realm as ministers. Scientific scholarship started its quest with a distinct purpose to know nothing about theology and morals, and lo! the acme of Spencer's philosophy is to furnish us, if he can, with a working ethics; and Huxley has turned theologian, despite himself.

Or to turn this illustration another way, in another field. Christian scholars are trying to discover how they can be true to human feeling and Christ's word, and yet honor the scientific basis of all investigation in what they name "Christian Sociology"—but yet, nothing is more noticeable than the converse attempt in what was ten years ago a materialistic concept of this science, to gain a human touch and moral motive in the new psychological terminology which is now coming in.

Or take another illustration of this limit and largeness. The very day that hears Huxley, speaking in his limits of scientific scholar, confess a virtual failure of utilitarian ethics to move men to right conduct, and listens to the tribute of Romanes from his deathbed to the vital grounds of the Christian contention, sees at the same time a world of devout scholars speaking within the bounds of Christian faith and holding no less vitally to the old Bible, while yet accepting fearlessly the challenge of scientific history to submit the Book of Life to the chemic test of literary criticism.

The hardest facts and the coldest truths to-day about sin come from the pen of social students and historical scholars, not from the theologians. The cry of enfranchisement once "Back to nature" has been confronted by her iron law and remediless struggles, and yet this cannot blink the truth the poets have always been singing, that many of our loftiest and sweetest inspirations may yet come from that very God of nature whose love of beauty is a divine attribute, as well as His righteousness.

It is a very significant thing that in that superb library temple in Boston erected to learning and art, the greatest and most conspicuous of all the frescoes has for its theme, the Progress and Triumph of Religion and that the central figures of all are the prophets of Israel, who point to the advent of Christ.

(2) But this comprehension of spheres, and yet personality in function, is equally clear if we take our stand with the poet, broadly meaning the leadership of letters. The poet cannot shut himself up to subjective experiences, nor can he revel in natural beauty as his sole artistic realm. Begin he in soul or daisy, be his goal chaos or cosmos, he forays all the way into

the realms of other workers. There is nothing new in this, only it is more and more manifest in our day. He is no less the poet because he burns the scholar's lamp, or walks the street at the prophet's side. Increasingly he sings in vain, if his wings bear not a body of thought; and fewer and fewer will listen to him if he help not the problems of duty. Now, you can look at this, if you will, from the extreme literary point of view, and deplore it. The artistic standards of taste may be violated every day by a sort of democratic mission of letters which is inharmonious with the artistic sense. But, in its way, this is only a phenomenon similar to the temporary desanctifying of the minister's function, the popularizing of science, and the whole interest of everybody in everything. But, I doubt not, there is making an atmosphere for a higher and truer influence of art, which will surely come with quick repulsion. Back of the present shallow and diffusive era of literary art lies the great fact that for fifty years past, more and more, the great poets have felt the spur of the scholar and the call of the prophet, and in no fields more conspicuously than in those which bear upon the problems of the pulpit. For good or ill, the whole *milieu* of the writer, be he poet, or novelist, or dramatist, has been as much affected by scientific criticism and social impulse as the prophet's sphere and the methods of the church.

Long ago Wordsworth said, "Poetry is the breath and finer spirit of all knowledge, carrying sensation into the midst of the objects of science itself"—this from Wordsworth, poet of nature in her warmer moods *par excellence*. And yet, this same poet it was whose soul was storm-swept by the French Revolution; who, still later, from his Westmoreland retreat, communing solitary with nature, was yet the great apostle of the sanctity of the commonplace in daily life; and who later yet, aroused by and anticipating modern industrial problems, spoke, as another has said, "like a social democrat, himself a political aristocrat."

Just because the poet's realm has been so largely that of the imagination and emotions, we often discount his judgment in realms of thought and action, just now so emphatic: but however we regard it, his one-sided emphasis alone is vital and plays its correlative in the world's parliament. His "warm

incidents of a soul," of which Browning sings, were never so needed as when everything is swinging to the organic ; and even his calm, and possibly indifferent art, may cool off the hasty ardor of the prophet on the one side, or may match, in the facts within, the alembic methods of the scholar. But still, while poetry keeps central this paramount gospel of personality, the Victorian literature, at least, witnesses to us ministers of the same Gospel how one can keep that center vital and yet feel and honor the great scholarly and prophetic impulses of the day. Critics have suggested, perhaps fancifully, that Shelley, in the "Prometheus," Browning in "Paracelsus," and Tennyson in cantos of "In Memoriam," had caught prophetically the very essence and spirit of evolution, on its sympathetic related side, years before Darwin wrote his "Origin of Species." The whole circle of fear and skepticism, of defeat and faith, such cold isolated data of the scholar, such dry fuel for the prophet, has been swept by the emotions of the poet.

Far away, or close to the gospel ideal of redemption, the poets have grappled with the unquenchable problems of soul and society. They, after all, are among the greatest religious and ethical teachers and interpreters, by defect or supplement. They are quicker to respond to the best or the worst effects of a dominant philosophy. They show more quickly a spiritual or sensual sympathy with what the scholar proves or the prophet calls to do. They are the quickest to feel or to fight the *Zeitgeist*. Alone, the literary class are not safe leaders of religious thought, but no scholar or prophet can ignore their forays into his realm.

In all our great spiritual and ethical problems, where the scholar wants exactitude, and the prophet definite programs, grant that the poetic leadership is often exasperating in its eclecticism, vague in its naturalism, and cold in its emphasis of mere culture ; yet, must we somehow be broad enough to put it among the great forces of God which make ultimately for good in His wide-sweeping comprehension. And so, surely, no one who rises above the small and petty cycle of present day realism, and tries to realize what the great singers are doing for faith, foraying into realms of scholar and prophet, can fail to see how the poets keep to their function though enlarging their sphere. On its obverse side, the poets of doubt, like Arnold,

and Clough, and Swinburne, contribute by contrast almost as much as those who believe, to the verities of faith. And yet, see Tennyson, fighting with the same weapons and almost lost in his agonies of intellectual doubt, finding light at last before he stops singing, but finding it only by the simple gospel methods of faith and choice,—this, mark you, at the very time when in the economy of repulsions Christian scholars and prophets are reverting more and more to intellectual proof of their doctrine and scientific data for their methods. Is not this a marvelous and restraining witness to recall us to our simple witness of old eternal truth?

Or here is Browning, "subtlest asserter of the soul in song," sweeping the whole circle of thought and emotion in our era, playing upon every chord, from irony to tears, laughing at us, girding us; realist, mystic, satirist, giant intellect, and supremest poet; seeing the hollowness and pettiness of men, with a prophet's fervor, furnishing food for pessimists, and yet himself the greatest of optimists; taking up in "The Ring and the Book" the whole problem of human testimony; speaking, especially in his "Death in the Desert," of the same problem that Strauss grappled with; showing the outlook of life in "Cleon," its only solution in "Saul"; and above all, everywhere, "greeting the unseen with a cheer." What is his word on the great verities of faith? Hardly a waiver from personal God—"God is it that transcends"; hardly a waiver from incarnate Christ as the only solvent of a world which must have a revelation of love; which can say "All's law" with the foremost scholar, and yet "All's love" with the devoutest prophet. No one has so held up the probation of life or the infinite meanings of personality. Side by side with the struggle for life which scholars coldly emphasize, and which many a prophet calls upon us to give over to socialistic peace, rings out the voice of Robert Browning, glorifying the spiritual meaning of strife and the battles of the soul.

"A man's reach should exceed his grasp,
Or what's heaven for?"

And right here, let us listen to another note which all poets in faith or doubt keep singing to this social age. It is this: the problem of problems, after all you prophets say, is the fact

of immortality. In a time when we are beginning to talk as if our age had over-emphasized the immortal, the poets, who see deepest into human needs, hold aloft as lost or won this only guerdon worth our social aims.

"O, lover of my life, O, soldier saint,
No work begun may ever pause with death."

It hardly needs that we show how the greater poets, and all current literature is entering its leadership in all social realms, suffusing facts and platforms with emotion, calling to wrath or tears, now realistic, as with the surgeon's scalpel, and again, holding over prosaic life the banner of ideals, everywhere keeping the colder social laws of the scholar and the larger organic panaceas of the prophet close to the individual interests, which are, after all, the battlefields of sociology.

Dickens, long before we heard much of social science, was a pioneer in its lower problems; and Thackeray was among the first of the prophets to gird that great upper stratum for its luxury and idleness.

Long ago, Mrs. Browning helped to prepare the soil in "Aurora Leigh," and her "Cry of the Children" for Miss Campbell and Riis, and "The Bitter Cry of Outcast London." Hood's "Song of the Shirt" is more powerful than all the statistics of the sweater's dens, and his "One More Unfortunate" has touched, O, how many souls, to seek her environment before casting the stones.

Balzac's "*Comédie Humaine*" and Hugo's "*Les Misérables*" must be put beside Booth's investigations and Scientific Charity if we would know the heart of social problems.

It was the genius of Turgeneff which earliest coined and made significant the word "nihilist," and Kingsley, by poem and novel, was among the first to force labor problems upon an unwilling generation. Carlyle, with his scroll of doom, like a modern Jeremiah, had to be heard, as well as the later "Locksley Hall" of the Laureate, to rouse our colder scholarship to heat and wrath.

The cultured interest in social problems of Mrs. Ward cannot be blinked when pondering the sober facts of Ashley and Rogers.

The "modern humanists," so called, begin their life work

may be with Ruskin in æsthetics, but they end with him in the market-place, calling aloud upon economics for ethics, in the name of beauty for justice, and of art for the artisan.

Coit of New York and Barnett of East London put paintings on the walls, as well as books in the hands of men, as God's messengers of uplift, and lo! Besant's dream of a Palace of Delight rises in substantial brick, a vicegerent of utility in reaching the soul. Grant that it is only a cold "stream of righteousness" he sees in our Bibles, yet Matthew Arnold, among the prophets, has revived our waning Hebraism. Be it only vaguely what he calls "the secret of Jesus," he has shamed, like a modern Isaiah, much of our ethical disloyalty to Christ; and side by side with the scholar's higher criticism of the record, has he forced us to see literature in revelation and beauties in holiness.

Even the drift and mud and wrack of Zola and Benson, of Hardy and Moore, that are thrown out upon the realistic shores of our day, show, as nothing else could, the social storm and tempest, and challenge us to know the worst, as yet we dauntlessly place our ideals over them.

And who needs the torch of social imagination for fact or postulate like the scientist, for his working hypothesis, or the historian for his resurrection of the past? Nay, what needs the heart of the poet so much as the head of the theologian, or who the emphasis of subjective consciousness as does the master of historic Christian evidence?

III. But now, to move on, thirdly, to the last point of our discussion, bearing in mind the practical bearings of our thoughts hitherto. What we have said of the scholar and the poet as entering and vitalizing the realms of religion and social life, while yet each keeps to his function, has its counterpart for us, especially, in the prophetic work of the minister's office, just now so emphatic, and with which this department in one of its duties has to deal.

The minister, as God's prophet, may keep vital that function, and yet must he use the pen of the scholar and the wing of the poet. Here is the limit of his leadership; here is its largeness: for, "the earth is the Lord's, and the fullness thereof."

But now, the others of whom we have been speaking in this vital reciprocity are in comparatively little danger of losing their distinctive function — it is so specialized for them by the scholar's method and the poet's vehicle of expression. But the Christian minister, as prophet, is far more easily swamped in the multifarious nature of his duties, so that he easily forgets the great fact that the goal to which the other leaders inevitably come, if the prophet has large enough faith in God, and self-content of patience to wait, is the very standpoint he is often most restless to leave. The hardest thing for the Christian minister as prophet is to stand and work in the multiform movements of God's providence; believe that scholars and poets are God's servants, too; have a culture and an experience large and catholic enough to recognize and mediate all these other forces, and yet do it steadfastly in the name of God and His Word, touching and molding all things in the name of a universal Christ, and yet not abdicate his special function as a minister of Christ's Church and the ambassador of God's word. This is the harder thing to do just now, because nearly all the Christian problems with which he has been dealing, as personal, hitherto have been brought around again to face the social organic realms over which the church, as such, had once more undisputed sway in a simpler and more formal unity — lost only as leaven is lost, in the great individualizing movement of modern Christian history. And his task now is to enter these larger fields again, now occupied, as we have seen, by more numerous workers than once, belonging to the so-called secular classes, while yet all spheres are seen to be more sacred than once was allowed in God's world of larger content. How, then, to recognize this fact; how to be true to God's providence; not to lose his smaller class function, and yet to enter his larger world-sphere,—this is his problem. But, if he fail to see that Christendom has lost a formal unity under his nominal class leadership only to gain under the mediation of his throne of power a more vital comprehension of all realms as fields for God's banner; then how inevitably and impulsively, as by recoil, the Christian minister reaches out again to the old type of formal and objective leadership, and, in the rôle of a reactionary, calls for the quick and talismanic reassertion of nominal chieftainship everywhere, and calls upon the church to do everything by the

more visible aids of environment or state. Now, this is a healthy reaction to a great degree. No one can overlook its much-needed emphasis. And, if things moved as slowly as once in the long pendulum sweep of ages, Christian prophets might be forced to re-enact now in religious and social realms a Renaissance, a Reformation, a Revolution type of extreme one-sided prophetic emphasis ; but, in the quick readjustment and wide interrelations of modern life, of which we have been speaking, we need not, dare not, do it.

The contention of all we have said thus far seems to lead to two apparently opposite poles of thought, namely, that never did a prophet need to be so large and so variously equipped, and yet, never, for that very reason, had he so loud a call to say what he says in his own function and to work from his magnificent platform of Bible and Church.

And so we are led to say, in conclusion, that the one function of a prophet of the Gospel, which both limits and enlarges his sphere, is to stand in Christ's Church for the living spirit of Christ everywhere; to speak forth God's word; and yet to remember that even God's Bible itself gets into life through the vehicle of its own many-sided literature, which itself taxes the utmost reach of scholarship, and *so* ultimates in character and conduct. This complex task the prophet must exercise through a *leadership of mediation for God* as best he can between extremes, — himself no extremist. If, now, a man has large enough faith in God's word and Christ's providence to apprehend these tremendously single and yet unifying truths, he has a task which calls for the most comprehensive leadership, and yet which bids him stand just where God has put him, and to work as God works, by revelation and life. For he stands at a point towards which, as we have seen, other leaders are groping ; and he starts with a synthesis which others are getting to by analysis. He therefore, if he has any call to be a prophet of God at all, sees what the elect only of the Most High behold, while yet he knows that to move others to his Pizgah he must mediate between their methods to reach and confirm his verities for them; and he must sympathetically recognize their half-lights till the full day of the Son of Man shall dawn. Christ's prophet, like his Lord before him, must stand in some Palestine of function, and thence incarnate his mission for present and future,

and then leave the transcendent unity of his work and all other workers to God and his Christ by an act of faith.

Now, this, I know very well, is not a word we relish in the heat of these prophetic days. Talk of slow-moving comprehension when we are alive to fast-moving unity! or of mediation when the world is ablaze with the wrongs of society and the sorrow of souls!

Yes, I know how strong the prophetic spirit is in every earnest servant of God—none too strong. His heart is all sympathy with men in their immediate burdens and the injustice of life. His message for God seems so simple and so urgent to his own soul that all men must see it. His religion of love, and his vision of sin; his demands upon conscience, and his hopes in humanity; his affiliations with sorrow, and his confidence in his Gospel,—all alike urge him to appeal, or rouse him to invective; hurry him to impatience, or entrap him to panaceas. Hard for him is it to wed the cold facts of his study in history with his warm longings for to-day; hard for him to face cold facts of God's science in the warm glow of God's word; to believe in God's patience when He contemplates the divine pity; to wed the golden rule of Christ's Gospel with the iron rule of Christ's providence. For him, burning with the radical prophetic fervor, to clip his wings at all with the knife of the scholar, seems to him false to his God; and to fly at all with the poet seems reckless to his sober trust.

But it is just because we feel all this so keenly, and because the cause is so vital and holy, that we need to recall men to the fact that this is God's world, not ours, and that the Christ of Galilee is the Lord of His own ages. We, even as Christ's prophets, have not to decide the ends of God's universe, nor reconcile the sweep of Christ's providence; to furnish a theodicy or to finish a sociology. We have not to unify anything, but to work earnestly, by faith and not by sight, toward the final comprehension of God. If not, we should have a very different Bible, a far simpler providence, and the last *Zeitgeist* would be God's ultimatum,—nay, incarnation in glory, and not atonement on Calvary, would be the method of redemption. But, standing central to interpret God for now as best we can, and with His providence and Bible to do it with, and touching all sorts of men in all the realms of life, we must somehow be willing to

work as God works, as Christ works, in mediating the New Covenant for us and for all men.

Now, a leadership of mediation means no cold *via-media*. We have nothing to do with that decision. But it does mean a conquest by appropriation of all truth, and all workers, and all spheres, all past providence, all history, and all throbbing life to-day as just our field within which to exercise our mediating function for God. This conception may be in the trend of a lax secularism,—true, and yet, to a large-visioned servant of God it is tending to make a world in which no man can get away from God, if we are faithful to our single witness. The modern Pentecostal spirit is to breathe the God of Christ into these colder concepts of the scholar's God, these vague poetic gropings after Him, these hasty and impatient girdings of the prophetic spirit,—that is the only leadership, in its limits and its largeness, that we can claim. The scholar's lamp must be replenished by the poet's oil, and kindled by the prophet's flame, as best we can, under God's spirit. It may not be the world's final word of scholarship,—but what then? Nor the whole God function of art,—but what then? Nor the ultimate prognosis of the prophet,—but what then? Still, no Christian minister can be, nor need he be, under God, a specialist leader in every field, nor do all the work of God's vineyard just because the vineyard is God's. His glory and his privilege is that the Lord does not ask him to do more than to hold forth, as best he can, a ministry of mediation for his God in all the spheres of life that he can touch. What an immense faith it takes in the God of his Bible, as he sees God coming into His own world by so many avenues to-day; and to mediate to his own thought and give his people that Bible's contention, and yet its God-patience, too, as Biblical critic and sociologer, scientist and historian, reformer and institutionalist — each in babel voices of the individual — tests his own theory of unity upon God's great cosmos. He cannot, and yet be true to his single but immense task; he cannot take up the rôle of any one of them exclusively; and yet he must try to mediate them all. Here is the stress upon us, brethren, and I do not see anything to match it but a large faith in God, which uses His large many-sided Bible in a comprehensive ministry of mediation.

Look at this more specifically. Every generation has its peculiar temptation to some one extremity of ministerial empha-

sis, and that extremity is always defined as "preaching to the times," as if we had not an equal mission often to confront as well as to yield to our times. We know, just now, what is the emphasis demanded of us: it is the extremity of social prophethood. And were we not checked by the very line of our thought to-night, the seeming interest of this Practical Department would lead us to urge it on, *without balance*. But I will not do it. That is the easy and popular thing to do. It is so much simpler to be only one thing and to follow the clamor for a one-sided emphasis. Ministers are lining up to-day on one side or the other of apparent antitheses in theology and sociology, or crystalizing into camps of sociological impulse from the conservative scholar's to the radical prophet's criterion of duty. This has nearly always been the way in the past, but need it, can it be the quality of leadership at this late hour? That is the question. But jealousy for God and zeal for man cannot stand at variance in the larger light in which we live, with our Bibles in our hands.

All spheres need meditation for God, and not antagonism in His name. They are all God's, and need His ministers to say so with Catholic breadth and yet with single emphasis on God.

But how much we lose, brethren, if, for one moment we throw away this hard, yet ennobling quality of meditation for any one type of easy nominal leadership in thought, emotion, or conduct, and merely fight or favor some newest champion of the hour as foe or friend. For, listen just now to the claimants of emphasis, and consider how hard it is to be true to God's Bible and providence and not lose our vantage of mediation. For example, because, just now, men are awaking to social obligations, must we throw over or forget, as some would have us, all the trophies of a right individualism? Has Christ's personal method with souls lost its sanctity because, forsooth, our sin has sullied it in the market, or evaporated it in emotionalism? Or has competition abused the providence of God? Yes, indeed but was there, is there, therefore, no providence in it? Or because we have neglected, in personal responsibility, social environment, shall we therefore rush over to necessity with the scientist, just as we have rejected it with the theologian? Does socialism of its many sorts, ecclesiastical and political, have no flavor of past rejected types of unity, just

because we may prefix "Christian" to the epithet? Or put it the other way, and we shall be equally true to our Bibles, for soul's salvation need not antagonize society's redemption, witness two testaments; nor can we love self to its highest power without giving that self to another, proves Jesus. Nor dare we overlook the eternal marriage of Church and State in some form, witnesses all history, because we in America have nominally divorced the bonds. Nor need we ignore the possible enlargement of our vision in even socialistic ideals if only we do not neglect our pressing limited task to help make the man a Christian cosmopolite. The organic truth of struggle in man or beast, with the scholar's coldest data to back it, need not keep us from planting God's banner there, witnesses Mr. Kidd, who dares to leave the antinomy; and yet it takes a poet's touch to see the widest sweep of the law with Mr. Drummond, who yet fires our souls with his ringing chapters on Paul's conception of love. We have long ago left God's antinomies to Himself in theology. Shall we lose our heads, forsooth, to deny either in the name of sociology? Just as always, a minister of Christ has to mediate the old paradox to a new generation and wait the disclosures of God's unity.

Now, may not all this be deadening to zeal? Maybe—but the only healthy zeal permitted to us where we stand is the zeal according to knowledge. We have seen that no one label describes our day of God. No one label, much more, can tag God's servant. The easiest thing in the world is to be a popular leader and take an extreme side; but the type of man most needed in the pulpit to-day is one that can show that you need not be narrow on any one line to be dead in earnest.

And so, the great question for any prophet to-day is not what sort of preaching is demanded of him, as what sort of a man is the preacher. Is he large enough to refuse to be catalogued as old school and conservative if, forsooth, he believes that men thought and lived Christian doctrine before he was born; or to be labeled and libeled as new because, for all that, he yet believes equally in the vital breath of the ever-living Christ? Is he man enough to mediate the great and blessed manward-moving impulses of his day into terms of the old grace-bringing God of redemption, facing men in the same

direction in which the grace of Christ is moving, and moving with Him out and on for men?

We preachers must emphasize as never before the orthodoxy of neighborliness, and yet must remember what Tholuck said that "Every sermon must have God for its father if it has earth for its mother." We prophets must emphasize love with unwonted fervor, but need we forget that faith abides, too, even if theology touches it yet with the scholar's test, and hope abides, too, even if lovers of men, in Jesus' name, almost turn pessimists, alas, to gird us into larger measures of charity? Need we minimize the soul struggles of personal faith and piety which have tasked the greatest poets, because we must also rightly magnify our citizen leadership in the market place? The crusader's sword had a cross-bar hilt. Its blade was keener in battle because he could kneel before it in devotion.

We are burdened, and with what reason, that men have idealized away, almost beyond recognition, the plain spirit of Christ's great Sermon of the Kingdom: but who can say so with power like the scholar, poet, prophet, who yet stands with his Lord against a crass literalism which denies the brooding spirit of the ages and the patience of Christ's providence?

Or again, with the poet, we feel how deeply, in sentiment, what science also has taught us as fact, the Immanence of God. Can we not hold this half truth, hitherto neglected, and yet mediate his Transcendence likewise to an age which tends to wipe out personality in environment, and responsibility in organism?

With new significance in a social era, the Incarnation, with its warm human touch, brings Christ nearer to our humanity — how blessedly true! and yet, self-sacrifice for sin, through incarnation, can keep its correlative dignity only as we prophets of the Most High God mediate with it the truth of atonement. Justice! Men in the past may have over-emphasized its half-truth in theology, no doubt, and love is in the ascendant now; but justice, right now, *it* is the word of clamor in social problems, which charity only as a sentiment can never effect, if the throne of a righteous God is ever undermined by Christ's prophets of love.

And then, how hard, O prophets, to keep ourselves and our fellowmen to Christ's personal touch of mediation for sin and

misery when taste and science alike would make mechanism do our benevolence *en masse*, and institutions take off vicariously our responsibility for souls. Swing we far as we must as scholars into wise science of charity, organize as we may this complexity of duty, reach out far as we can for every supplement of the state, yet we dare at our peril to let men abdicate the old mediation of homes and of hearts, and forget Bushnell's vital word that "the soul of all improvement is the improvement of the soul."

And must we not, we prophets of the present, we who feel so tenderly the economic injustices of earth, must we not still witness, even more than ever, for the over-arch of Heaven and the wealth of eternal treasure at a time when the material ideals of poor as well as rich make the unseen and spiritual seem, alas, almost a mockery to men?

And then, how the Church of Christ needs the probe in its selfishness and segregation; and how loud must be the "Call of the Cross" for self-sacrifice and justice. How true; but this must be done just because the church is, not because it is not, as some prophets imply, the elect organization of the Christian aim. If not, where else will you find it in God's world to-day?

But, enough. The true prophet of God wears as best he can the whole panoply of God in this age of complexity and comprehension. He ever lets his limited Christ witness work in the largeness of Christ's world. If he cannot swing, just now, scholars and poets, rich and poor, learned and ignorant alike, under his own type of formal nominal unity, yet he trusts in perfect confidence his limited witness for God "to that far-off divine event" toward which all work and all workers are surely moving.

This broad, inspiring thought, if once held and proclaimed, would take the wind out of thousands of sails apparently set to attack the flagship of the church. Flagship she is, but not the whole fleet. Let her unfurl this banner of the mediating Christ and Lord of all leaders, and lo, hostile warships are conquered, as even they range into her impregnable line of battle.

A FAMILIAR HYMN ANALYZED.

The hymn in question is "Hark, hark, my soul, angelic songs are swelling," which is included in most of the hymnals of the day. Its author was Frederick William Faber, born at Calverly, Yorkshire, in 1814. After graduating from Balliol College, Oxford, he became a minister of the Church of England, and in 1846 followed his great teacher, John Henry Newman, into the Roman Catholic Church. By many he is considered one of the greatest hymn-writers that the church has produced. By others he is severely criticised as guilty of "exaggerated emotionalism" and kindred faults. It is true that he was very emotional and often allowed that side of his nature to get the better of the intellectual. A decided asceticism characterized his whole life. But we cannot doubt the depth and earnestness of his religious experience, for he has given to the world some poetry that has appealed most strongly to the Christian heart. "Pilgrims of the Night" was first published in the volume called "Oratory Hymns," in 1854, although it may have been written some time previous to that date. Some editors name 1849, but the authority for that is doubtful. The original of the hymn contains seven stanzas, instead of the four or five in common use; and the third line of the fifth stanza reads in the original:

"All journeys end in welcomes to the weary."

The ordinary reading omits the second and sixth stanzas, and changes the third line of the seventh, which now reads:

"While we toil on, and soothe ourselves with weeping,"

to

"Till morning joy shall end the night of weeping."

We now proceed to determine what the subject-matter of the hymn is. To do this we are forced to a method of paraphrase. The hymn is addressed to the soul, calling it to listen to angelic songs. These songs are not given us, but it is stated that their theme is

"That new life when sin shall be no more."

Furthermore the refrain tells us that they are songs of welcome to "the pilgrims of the night." The first stanza, with the refrain, may be considered as, in a manner, introductory. The hymn, then, is about the pilgrimage of the soul through the night of this life toward the future sinless life; that is, toward heaven, about which the angels are singing. The last line of the refrain serves to complete the introduction and to form the connecting link with the second stanza.

Having now presented the *motif* of the hymn, the author proceeds to expand it in stanzas two to six, closing with an exhortation to the soul to cheer up, and to the angels to continue their comforting songs. He pictures life as darker than night; with a play upon the Greek *ἀμαρτία*, he says, "we miss our mark;" "God hides Himself"—no longer shows His love and grace; all this until grim "Death finds out his victims in the dark." But, for all that life is so dark and hopeless, still we go onward—why? The reply is a bit of the angels' song:

"Come, weary souls! for Jesus bids you come!"

It is this voice of the kind Shepherd, sounding from afar, that leads the weary, laden souls home. Add to this the belief that

"Rest comes at length; though life be long and dreary,
The day must dawn and darksome night be past;
All journeys end in welcomes to the weary,
And heaven, the heart's true home, will come at last."

If this be true, then life is not quite so hopeless after all; so

"Cheer up, my soul! faith's moonbeams softly glisten
Upon the breast of life's most troubled sea;
And it will cheer thy drooping heart to listen
To those brave songs which angels mean for thee.

"Angels! sing on, your faithful watches keeping,
Sing us sweet fragments of the songs above,
While we toil on, and soothe ourselves with weeping,
Till life's long night shall break in endless love."

The most striking characteristic of this hymn is its wonderful lyrical beauty. It would be hard to find a more "singable" verse than the first one. It is almost impossible to read it without thinking a tune, or giving it a musical setting, whether consciously or not. This is true of the whole hymn, with the possible exception of the second stanza. It is this quality

above all others which has served to make it a popular hymn. The author himself seems at times intoxicated with the spirit of it, and has used some phrases which are more lyrical than thoughtful. For instance,

“Far, far away, like bells at evening pealing,
The voice of Jesus sounds o’er land and sea,”

which sounds very pretty; but what does it mean? Then again

“And laden souls, by thousands meekly *stealing*.”

which arouses in one a mingling of ideas. In the sixth we have

“Faith’s moonbeams softly glisten
Upon the breast of life’s most troubled sea.”

This is simply cloying and is entirely without connection in the development of the thought. We feel as though the author was striving mainly for lyrical excellence and obtaining it at the expense of sense. The same can be said of the line

“And soothe ourselves with weeping.”

which, though a perfectly possible emotional feat, yet seems somewhat forced here. But these are incidental defects in what otherwise is a wonderful piece of work from a lyrical standpoint.

One of the most necessary qualities of a true hymn is unity. The editor of *Laudes Domini* has formed two hymns from this one. To one he gives the title “Pilgrims of the Night,” and to the other “The New Life.” Each of these hymns possesses as much unity as the original. A hymn that would allow such treatment can scarcely be said to be a unit. There is also a tone of finality about each stanza — what might be called in musical language “a complete tonic cadence.” You could stop with almost any stanza and not feel that you had lost anything. This also points toward a lack of unity.

Having disposed of the mint and anise, we will now turn to the weightier matters — the substance of the hymn. Does it give us a true conception of life? Upon our answer to this question will depend our ultimate verdict as to the value of the hymn. The author’s purpose evidently is to cheer men up in their journey of this life by singing to them of the hope we have of heaven. But does he succeed? The key-note to his philosophy of life is to be found in the second stanza:

“Darker than night life’s shadows fall around us,
 And, like benighted men, we miss our mark;
 God hides Himself, and grace hath scarcely found us,
 Ere death finds out his victims in the dark.”

Notice the use of the figure of darkness in the first, the second, and especially the last line, where he tells us that, though we have experienced the grace of God, yet we are still in the dark when grim death comes for us, his victims. This figure continues all through the hymn. Let us note its recurrence. “And through the dark . . . the music of the Gospel leads us home;” “the day must dawn, and darksome night be past;” “till life’s long night.” The dull background of every stanza is the refrain “Pilgrims of the *night*.” This does not refer simply to those who are lost in sin, but to mankind universally, and more especially to the Christian. Now, is this true? Is the Christian’s life as black as this? We hear the voice of Jesus come back in answer, “I am come a Light into the world, that whosoever believeth on Me should not abide in darkness.”

Hand in hand with this idea of the darkness of life we have its wearisomeness and sorrow. Note the expressions, “Come, weary souls;” “Laden souls, . . . turn their weary steps;” “Though life be long and dreary;” “Welcomes to the weary;” “Thy drooping heart;” and “While we toil on, and soothe ourselves with weeping.” I am well aware that there are many individual Christians whose feelings these words would voice. To the hearts of such no doubt the hymn would speak peace. But can you posit this as the universal condition of mankind throughout his whole earthly life? Jesus says, “Come unto Me all ye that labour and are heavy laden, and I will give you rest.” Can the Christian say that the voice of Christ sounds from “far, far away”? Is not Christ rather speaking *within our hearts*? Did He not say “Lo! I am with you always”? And, finally, does God *hide* Himself? Is that the spirit of the Psalmist, the prophets, or the old Biblical historians, who say so often that God is with them, that God is their refuge and strength, and that the Lord loves them? Is it not the same to-day, or has God hid Himself from our lives? The author has painted life so black, that the little hope he has to offer fails utterly to cheer us as he had intended it should.

Or if it does cheer the soul, if the light of the hope of heaven is with the Christian, life cannot be as dark as he would make it seem. The two are inconsistent. We must admit that he has permitted the monastic and ascetic spirit to run away with him. He has signally failed of his object.

Having this fact now before us, we are forced to condemn the hymn as unreal, as "unhealthily Christian." I say *forced*, because almost every one has a preconception in its favor. The beauty of the joyful truth of the first stanza carries one over the pessimism of the second. The healthy Christian casts off the morbid sickliness of the second stanza and sings with joy

"Of that new life when sin shall be no more."

EDWIN CARLTON GILLETTE.

Book Notes.

ZENOS' ELEMENTS OF THE HIGHER CRITICISM.

Otto Flügel devotes the greater part of the preface to the second edition of his *Speculative Theologie der Gegenwart* to a grimly humorous demonstration that every portion of the first edition had been most heartily commended, the only difficulty being that no two schools of thought had commended the same part. No two books could well be more different in temper, method, and purpose than Flügel's, and this by Professor Zenos. Still it were not strange if the latter writer should be called upon to make somewhat similar reflections. The words "Higher Criticism" have for so long been considered a sort of call to arms that a new book on the subject, especially by a professor in a Presbyterian Theological Seminary, is sure to be approached in a polemical frame of mind, and to be tested by its serviceableness to one or another party. To readers so disposed the book is not addressed. It is obviously no part of the writer's purpose to take sides for or against what are popularly known as the conclusions of the "higher critics." Recognizing criticism as a perfectly legitimate instrument to be used in the scientific study of the Bible or any other book, the author proceeds to exhibit with rare clearness, simplicity, and candor what elements enter into the formation of a sound critical judgment; and then to give an admirable historical sketch of conclusions which have been reached in the critical study of the Old and New Testaments. The statement of the possibilities and the impossibilities, the excellences and defects, the value and dangers of higher criticism is so discriminating and so just that a partisan only needs to read through his prejudices instead of his conscience to be convinced that Professor Zenos is at one with him. While the general atmosphere of the work is conservative rather than radical, the author nowhere takes sides respecting any current issues.

After defining with great care the name, place, and objects of Higher Criticism through two chapters, Dr. Zenos devotes the three chapters which follow to an analysis, statement, and elucidation of the Methods of the Higher Criticism. Higher criticism reaches its conclusions by means of three general arguments — the literary, the historical, and the argument from the content of thought. The readers of works by critical specialists note many things said about each of

these arguments and the conclusions to which they lead. It is of immense value to have the elements which enter legitimately into their construction clearly stated and the cogency, direction, applicability, and limitations of these elements distinctly set forth. These chapters give excellent expression to the logical processes involved in the work of criticism.

The next three chapters treat of Oriental Archeology and Higher Criticism, Postulates in the use of the Higher Criticism, and Doctrinal Aspects of the Higher Criticism. In these chapters the same felicitous balance of mind is preserved. The writer recognizes the value, while denying the infallibility, of present archeological conclusions. He appreciates that one must have postulates, but may not start with postulates which predetermine the conclusions. He discerns that the conclusions of criticism may not be treated as doctrinally indifferent, but that doctrines may rest back on facts which are certainly as well assured as the results of criticism, and that those facts will stand, whatever becomes of theories about the facts.

The last seventy-five pages are devoted to a compact sketch of Biblical criticism from its first gropings in the mind of Origen down to the present time. The different theories of modern critics are clearly stated, and the foot-notes guide to an abundant literature for wider study.

The treatment throughout the whole book is thoroughly objective, and is characterized by acute logical analysis, remarkable clearness and simplicity of statement, and a keen discernment of both sides of the problems presented. Its wide reading will do much to modify and check inadequate and hasty conclusions respecting the Higher Criticism.

ARTHUR L. GILLETT.

HORT'S PROLEGOMENA TO ST. PAUL'S EPISTLES.

The purpose of this book is evident from its title, and its plan is as simple as its purpose is plain. It is a posthumous publication of lectures delivered by the author on the introductory criticism of the Epistles to the Romans and the Ephesians. Like posthumous publications generally, it is fragmentary, and suffers in consequence by a lack of satisfactoriness; but within its limits it gives a treatment well worth the following out of the problems connected with these two important letters of Paul. Its plan regarding Romans is to eliminate all questions saving the two which are generally recognized

as the leading ones in the study of the Epistle: *viz.*, the question of the origin and composition of the church, and the question as to the purpose and motive with which the letter was written. This is a wise plan, for lectures such as these were undoubtedly intended to be suggestive rather than exhaustive. It centers the attention where there is most need of further study, and where suggestions as to what the study might be would prove most valuable.

The finding of the author regarding the first of these questions is, on the whole, in accord with the view to which critics generally seem now to be coming. The church, he believes, was of mixed origin — at first Jewish, as a result from the Gospel work in Jerusalem, and later, Gentile, as a result from the Eastern work of Paul. In neither case, however, the origin apostolic. In fact, it was not definite at all as to time, but gradual, being brought about through the mission work of personal converts and has its model in the Syrian Antioch Church. There were no Judaizing elements in the community; its composition being, as its origin would indicate, partly Jewish of the simple early type, and predominantly Gentile of the comprehensive Pauline type. All this is shown, first by a study of the information given by the New Testament generally, and then by a study of the facts presented in the Epistle itself.

As regards the second question the finding of the author is only partially placed before us. The "external circumstances" are taken up first; by which is meant the circumstances of the Apostle's life and work, this, doubtless, having been intended as preliminary to a study of the evidence within the Epistle itself. The preliminary part, however, is all that is given us, and even this does not seem to have been finished. From this unfortunate fact, we naturally fail to get the author's completed view, which is all the more disappointing, as of all the questions involved in the criticism of this Epistle, this one regarding the motive with which it was written is the most interesting and the most important. Could we but have a clear and certain knowledge of the Apostle's purpose in this letter to this metropolitan church of the West, we would have light not only upon many dark things within the Epistle itself but upon much of the Apostle's subsequent writing after he had arrived at Rome.

But the author does not give us all his working out of the question, and so does not give us all his view. As much of it as he does give us, however, furnishes us a hint of what it would finally have been: *viz.*, that the motive was to lay before the readers the right relation between the Jew and the Gentile within the Christian Church — a relation of Christian harmony. The unity of the church is the subject of the Epistle, as it is of the Ephesians, though in a more

developed way. This is not a controversial epistle. There is here no polemic against the Judaizing error as there is in the Galatian letter. This message to the Roman Church was written under shadow of impending dangers, and while intended as introductory to his hoped-for personal presence and teaching among them, has much of the character of last words, and finds its purpose in the heart wish for a completed unity of thought and life within the church. We cannot but think the right solution of the problem of the Epistle's writing lies in this direction, though a full solving of it involves more than is contained in this statement. The question is not all answered by saying the writer's motive was to set before his readers the ideal of Christian unity. We are compelled to go behind this and ask ourselves was there anything in the condition of the church at Rome, as well as in the Apostle's own condition, which made such a theme significant if not necessary. Why did he select this theme? What was his purpose in so doing? It seems to us that a study of the Epistle itself must make it evident that there was something behind the subject which he presents in the letter, and we cannot but believe the author would have shown us this in the second part of his study.

The plan as to the Ephesians part of the book is to discuss, first, the recipients of the letter; second, the time and place of writing; third, the authorship from the point of external and then of internal evidences; and finally, the purpose behind the Epistle's writing. At the same time there is, in the treatment of the internal evidence for the authorship, enough discussion of important passages of the Epistle to give this part of the book the character, more of an interpretation than an introduction.

The recipients of the Epistle are held to belong not exclusively to the church at Ephesus, but to the churches, of that Ephesian region, including those of the Lycus Valley, Paul's reference in Col. iv: 16, to the letter *ἐκ Λαοδικίας* being his designation of our Epistle as it was to come on its encyclical way from Laodicea to Colosse. In connection with this the author gives an ample discussion of the knotty question of the title *ἐν Ἐφέσῳ* (1: 1), and comes to the conclusion, which we regret not being able to agree with, that the Epistle as it left Paul's hand was without any designated destination, being supplied simply with a blank space which was filled up by the churches to which it came on its way. This fails to account for the fact that the only church name associated with it in tradition and found in its text in our early uncials, is Ephesus. If the presence of *ἐν Ἐφέσῳ* is there only by happening, it is strange no other name has happened there from all the varied local copies made of this encyclical *en route*.

The place of composition is held to be at Rome; the time, about 63 A. D.

The author holds to a Pauline authorship, which he confirms by external evidence, showing the Epistle as almost certainly in existence as early as 95 A. D., and also by internal evidence, showing all the marks of Paul's theology, modified only by such differences as would naturally result from difference of circumstances.

The Apostle's motive in writing the Epistle was to give expression to his assurance of the universality of the Christian church, exhorting the churches to which his message goes towards the realizing of this ideal. Its thought thus comes from that of Romans, only it is wider and deeper, more extended, more profound.

The book is fresh in its study, free in its treatment of the problems involved in its plan, and full of the value of sound thinking on many mooted and much entangled points.

MELANCTHON W. JACOBUS.

The *Woman's Bible* when complete is to contain a revision of all texts in the Christian Scriptures that relate to women, together with comments upon them designed to set forth the meaning in such fashion that woman may be emancipated from the "subjection" to which the Bible has assigned her. Surely some evil genius hostile to woman's advancement must have suggested this idea. It is charitable to believe that Mrs. Elizabeth Cady Stanton, who seems to be the leader in this project, is passing into her dotage. At any rate every friend of woman will weep at the exhibition made in Part I of the comments covering the Pentateuch, which is before us. If this is to be taken seriously, as we suppose, it is conclusive proof that these women are totally devoid of a sense of humor. The artlessness of the appeal to those dear good men so long dead, Adam Clarke and Thomas Scott, the only commentators who are quoted, and to Julia Smith's translation of the Bible as "the ultimate authority for the Greek, Latin, and Hebrew text," is too funny not to be noted. Were not the Bible involved, and did not we feel sensitive to the ridicule thus associated with it, we should hail this *Woman's Bible* as the most humorous book of the year; as it is we can only say that it furnishes a sad example of prejudice and incompetency. No woman-hater could wish for a more powerful helper than this will prove to be. Unless the editors are impervious to ridicule, we may safely assume that Part II will never appear.

Parts I and II of Vol. XIV, of the *Journal of Biblical Literature*, etc., contains a new interpretation by Professor Porter of Yale, of the Immanuel passages in Isaiah. After a careful statement of the various views hitherto

The Woman's Bible. Part I. The Pentateuch. New York: European Pub. Co. pp. 152. Paper, 50 c.

Journal of Biblical Literature. Vol. XIV. 1895. Parts I and II. Published by the Society of Biblical Literature and Exegesis. pp. 135, xii.

held it is contended that in Is. vii: 14 and viii: 8, the words indicate the false trust of Ahaz and his party, not the true faith of Isaiah, in keeping the pre-exilic situation. The term in viii: 9 and 10, on the contrary betokens a post-exilic "church-consciousness" of Judaism, such as finds expression in Psalms xlv, xlviii, etc.

The secretary of the Society, Mr. W. H. Cobb, examined the O. T. usage of "servant of Jehovah." He takes his point of departure and finds the key to the true interpretation in Gen. xxvi: 24. From this cue he sees in all later occurrences evidence and illustration of "the solidarity between Abraham and his seed" as the true explanation of the use of the term "Servant of Jehovah." Thus Israel as a nation and Abraham, its individual ancestor, are one. This alone is the exegetical sense of the term.

Prof. Paton criticises Driver's textual and literary criticism of Leviticus, commending the former and taking exceptions to the latter.

Prof. Macdonald treats "The Original Form of the Legend of Job." There are besides ten other articles by various members of the Society.

Some two years ago Dr. Chase published his *Old Syriac Element in the Codex Bezae*—an attempt to prove that the Western text of the Acts as represented by that Codex was of Syriac origin. The book exposed itself to the just criticism that as we have no remains of the Old Syriac text of the Acts there was no just basis for a comparison. Dr. Chase had first to construct for himself an Old Syriac text and then compare with it the Græco-Latin text of Codex Bezae. In his present essay on *The Syro-Latin Text* he is able to build on the actual remains of the Old Syriac Gospels, the Curetonian, and the recently published Sinaitic fragments, and it would have been well for Dr. Chase's reputation had this essay preceded the former one, for it is altogether a better piece of work.

After an investigation of select passages from Matthew, John, and Luke (pp. 3-75); of harmonistic influence (pp. 76-100); of proper names and forms of words (pp. 101-111), and of grammatical points (pp. 112-127), Dr. Chase arrives at certain conclusions regarding the date, the genesis, and the birthplace of the Syro-Latin or Western text of the Gospels. These conclusions are that this form of text was a gradual growth, beginning early in the second century, and about 180 A. D. taking the definite form which is seen in Codex Bezae; that it was due partly to a re-translation from Syriac into Greek, partly to its being the work of a Syro-Greek scribe who knew Syriac better than he knew Greek, and partly to the necessity, in a bilingual church, of explanatory glosses and emendations; that its birthplace was probably Antioch of Syria. Space forbids a criticism of these conclusions. They cannot be taken as decisive. Indeed, the author does not state them as such. That there is a close connection between the Old Syriac and the Old Latin texts of the Gospels and Acts needs no more proof, but how that connection arose is still a question. Dr. Chase's book helps towards a solution, but the complete answer has not yet been given.

All New Testament students are indebted to Professors Stevens and Burton for their most useful *Harmony of the Gospels*, published a year or two since. The debt is now increased by the appearance of Professor Burton's chronological arrangement and harmony of the other New Testament books. Using the Acts as a narrative thread, all the Epistles of Paul and the Epistle of James are inserted at the points at which they are supposed to have been written, and the remaining books follow in the presumable order of composition, forming *The Records and Letters of the Apostolic Age*. The two volumes together, the Gospel Harmony and this, give the entire text of the New Testament in the Revised Version in a form suitable for accurate and intelligent study. In both books an instructive effort is made to indicate by various headings the natural divisions and subdivisions of the material. Scholarship of the highest order is evident in the notes appended, and in the handling of the delicate details of the plan.

This book indicates a careful and devout spirit. It popularizes much good thought and study on the *Mosaic Institutions*. It is a sign of its wisdom, that the arbitrary reconstructions of Mr. Fergusson are rejected. It errs on the side of an unintentional excess of typological exposition; the portrayal of the furniture and vestments is not uniformly according to the text; its standard for grouping the sacrifices is inaccurate; it also confuses the ritual with the historic order of their observance; the detail of the drink-offering is lost sight of; the elaborate cult in connection with the feasts is not sufficiently explained so as to show the intense dramatic character of those occasions. The book, therefore, is lacking in the necessary analysis of the text and in the scientific precision requisite for any rehabilitation of these wonderful institutions.

To those familiar with this author's previous works the book before us needs no word of introduction. They are all of a piece. Dr. Geikie adds nothing to our knowledge concerning the *Apostles* or their lives. This volume treats of Paul only, and is lacking in freshness even, to say nothing of the absence of originality. The good Doctor warns his critics "lest when they are launching an arrow at me (him) they find they have transfixed one or other of the supreme living or recent masters of New Testament literature." If the subject has been so well and thoroughly handled, why did our author give us this tasteless rehash?

The Egypt of the Hebrews and Herodotus is another most interesting and useful little book by the indefatigable Professor Sayce. In its pages we pass from ancient Egypt to Coptic Christianity and back again to Herodotus

The Records and Letters of the Apostolic Age. By Prof. Ernest D. Burton. New York: Chas. Scribner's Sons, 1895. pp. xix, 238. \$1.50.

Studies in the Mosaic Institutions. By Prof. W. G. Moorehead, D.D. Dayton, O.: W. J. Shuey, 1896. pp. 246. \$1.00.

New Testament Hours. The Apostles, Their Lives and Letters. By Dr. Cunningham Geikie. New York: James Pott & Co., 1895. pp. xii, 616. \$1.50.

The Egypt of the Hebrews and Herodotus. By Prof. A. H. Sayce. New York: MacMillan & Co., 1895. pp. xvi, 342. \$2.00.

and Greece. As with Egypt itself, it is hard to tell what juxtapositions it may not next produce; the land and the book seem both to revel in potted anachronisms. The service of the Coptic Church, as some one has said, is the earliest liturgy of Christianity, rendered in a lineal descendant of the tongue of the Pharaohs and written in the script of Homer. All that is mirrored here. And the mirroring has been done with much picturesqueness and with tolerable exactness. Those who are wise will know not to take all the picturesqueness for gospel, and lovers of Herodotus will perhaps find it conducive to repose of mind to follow the reading of this book with a re-reading of that letter to him in Andrew Lang's *Letters to Dead Authors*.

The book is intended to be used by the tourist in Egypt, as a companion and supplement to his *Bædeker* or *Murray*. It is well adapted to serve that purpose, but may also give others who are not tourists some idea of the country and its history. The method is historical with an overlap. First, we are taken through Egyptian history as related to the Hebrews in the patriarchal period; in the age of Moses; in the Exodus; in the age of the Israelite monarchies; and in the age of the Ptolemies. Then Professor Sayce doubles back and begins to describe Egypt as it was to the Greeks and, especially, as seen through the eyes of Herodotus. (It might have been a good idea to have printed a translation of what in Herodotus bears upon Egypt; it would not have made the book greatly larger and would have much simplified matters for the tourist and even for the home reader.) Then follow some very useful appendices, — tables of Egyptian dynasties, the Ptolemies, Biblical dates, the Nomes, Greek writers on Egypt (almost all lost!), archæological excursions in the delta.

As said above, the book is intended primarily for tourists, but, without doubt, any one who has worked carefully through it with a map — reading it otherwise would be useless — will have gained a very lively and tolerably exact idea of the part Egypt has played in the drama of the old world.

This volume is an enlargement of Part First of Professor Ramsay's previous work so as to cover the entire activity of *St. Paul* the Apostle. And it is a fresh and valuable contribution to the subject. Chapter I is devoted to a critical examination of the Acts of the Apostles, in which the theories of Spitta and Clemen are subjected to the test of a sound historical and literary criticism. Our author proposes a "working hypothesis," and endeavors to show that Luke had in mind continually the idea of explaining and elucidating the epistles of St. Paul. He argues, however, that the plan of the Acts has been obscured for us by the want of the proper climax and conclusion, due to the fact that the author did not live to put the final touches to his work. Chapter XVII reverts to this theme and takes up the question of composition and date of the Acts, and Professor Ramsay comes to the conclusion that Luke wrote his Gospel during the last years of the reign of Vespasian, and that he composed his Second Treatise to Theophilus during the first years of Domitian. The main part of the volume before us is devoted to the missionary work of the Apostle Paul, as the title

would indicate, and it is a clear, concise, and graphic portrayal of the progress of the great Apostle from Jerusalem to Rome. Indeed, we have here a fine example of historical interpretation, and a consummate specimen of vivid historical narration. The great value of accurate geographical and topographical knowledge is strikingly illustrated upon every page of this work, which will receive a warm welcome by all students of apostolic history.

The sub-title of this work reveals something of its character,—*The Inaugural of the Enthroned King, A Beacon on Oriental Shores*. Our author assures us that protracted investigation of the subject has led him to the conclusion, that in the messages to the seven Churches “we have made known to us the germs of all church life, good and bad, put forth under apostolic superintendence.” He also tells us that here “we have to do with the first contact of Christianity with what was virtually unmixed paganism.” In these statements are revealed our author’s prepossessions. His work is not a historical treatise, as we might be led to suppose, but is fundamentally dogmatic. Both the pagan and Christian side of things is amplified by an exuberant imagination, when historical fact and record fail. The book is full of tedious repetitions, and it belongs to the agglutinative class of literary productions. Authorities are not given, and indeed are not needed, since everything can be evolved from the “germs” contained in the Messages.

The *Kirchengeschichte im Grundriss*, which Professor Rudolph Sohm of Leipzig first put forth in 1887, has been recognized from the day of its publication as a remarkable little work. Written by a teacher of law, breathing the atmosphere of an earnest and spiritual Christianity, it condensed within the compass of 194 small pages of German text a view of the long story of the Christian Church. Considered as an example of compact and pregnant historical writing, it is noteworthy; it is no less remarkable for its breadth and suggestiveness of view, and its assertion of the spiritual over against the formal or institutional elements of the life of the Christian Church. We therefore welcome a translation of Prof. Sohm’s volume,—a volume which has already passed its eighth edition in Germany. The work is, indeed, not without serious limitations. Its point of view is German, it knows nothing of American Christianity, and very little of that of western Europe. Its very brevity makes it a record of broad movements in thought and life, sketched in a few bold outline strokes, rather than a series of biographical portraits, an account of councils and doctrinal discussions, or a detailed history of religious movements. One may well doubt whether it does not presume too much knowledge of the details of church history to render it a satisfactory book for class-room use, though the editor of the

The Message to the Seven Churches of Asia, *The Inaugural of the Enthroned King*. By Thomas Murphy, D.D., LL.D. Philadelphia: Presbyterian Board of Publication, 1895. pp. x, 675. \$3.00.

Outlines of Church History. By Rudolph Sohm. Translated by Miss Mary Sinclair, with a Preface by Prof. H. M. Gwatkin. New York: Macmillan & Co., 1895. pp. xii, 254. \$1.10.

English translation so esteems it. But to any one who has a fair knowledge of the general story of the Christian Church the little volume will prove suggestive and stimulating in its philosophic presentation of the ruling forces in the development of Christian history.

The Story of Marcus Whitman is not intended to be a popular account of the life of that remarkable man of whom so much is being said now in connection with the endowment of the college that bears his name. It is rather a vindication of Dr. Whitman from charges made by Roman Catholics in their endeavor to free the Jesuit missionaries from complicity in his murder, and also to secure for him the credit believed to be due him for his part in retaining Oregon for the United States. That there is need for such a book is shown by the fact that the Catholic charges have had such wide circulation, and also that for some reason the historian Hubert H. Bancroft overlooks Whitman's famous ride to Washington, and largely ignores his work. Dr. Craighead makes his points very clearly, and the evidence he adduces seems incontrovertible. He has evidently canvassed the field with great care and has brought to light evidence not widely known.

Faith and Science seems to be written with a double purpose — first, to expound and defend the "Synthetic philosophy" of O. W. Brownson (presumably the father of the author) whose progress from Presbyterianism through Universalism and Unitarianism to Roman Catholicism occasioned comment about 1840, and secondly, on the basis of this philosophy, "to show the principle of the harmony of faith and science, the medium of their reconciliation." The work is written in an easy, flowing style, and contains many bright and some profoundly thoughtful things, but, on the whole, it is pervaded by an air of dogmatic inaccuracy, *e. g.*, when on p. 135 it is stated that "the great philosophers of all ages have been theologians," when it has before spoken of Spencer as the greatest philosophical writer in Great Britain if not in Europe, and has praised Kant most highly. The explanation is probably to be found in the author's loyalty, not to say subserviency, to the Roman Catholic church. The ecclesiastical bias of the book is so strong as to render its general serviceableness slight.

Dr. Coyle's book gains a certain melancholy interest from the fact that before its publication the author had entered into the fullness of that eternal "friendship" of which he so nobly writes and which in his earthly life he had anticipated in his loyal service of his fellowmen. The special purpose of the work is to show that *The Spirit in Literature and Life*, especially in the literature and life of the Christian religion, is a proper object of scientific study and admits of the application to it of scientific methods and the drawing of legitimate conclusions scientifically established. As is not

The Story of Marcus Whitman. By J. G. Craighead, D.D. Phila. Pres. Bd. of Publ. pp. 219. \$1.00.

Faith and Science; or How Revelation Agrees with Reason, and Assists it. By Henry F. Brownson. Detroit: H. F. Brownson, 1895. pp. 220. \$1.00.

The Spirit in Literature and Life. The E. D. Rand Lectures in Iowa College for 1894. By John Patterson Coyle, D.D. Boston: Houghton, Mifflin & Co., 1896. pp. xii, 247. \$1.50.

always the case with those who attempt to use natural science in the defense of Christianity, Dr. Coyle recognizes and insists on the purely phenomenal character of the objects with which natural science has to deal. Forces are modes of motion, *e. g.*, light and heat. These are not qualities of the lamp and the stove which produce them. They are something apart from these. They are, however, modes of motion of something. Still, we speak of them not in terms of that of which they are the modes of motion, but in terms of the phenomena of the motion itself. We thus study about light and its phenomena, heat and its phenomena, and consider them forces. Similarly, one may speak of spirit, the spirit of a nation, the spirit of an age. It is always spoken of as the spirit of something. Yet it is not a quality of that thing, it is apart from that thing. As such the phenomena of spirit become the perfectly proper subject of scientific study.

In any age there are various spirits at work. There is the *Zeitgeist* and there are various spirits antagonistic to the *Zeitgeist*. There are other spiritual forces which manifest themselves in and through national and family life, shaping them. Is there, then, some spiritual force which has been at work shaping Christianity? If so, what are its chief characteristics, what effects has it produced, and what is it to be scientifically expected are to be the results it will accomplish? Such a spirit he believes there is. This spirit shaped Hebrew history as it manifested itself in Mosaism, Prophetism, and Scribism; it compacted the Hebrew nation into a peculiar people, but did not reduce them to a provincialism which could not become universalistic; it shaped a wonderfully vital Old Testament literature. This spirit reached its perfect expression in Jesus, brought into being the New Testament literature, dominated theological thought in its dogmatic reconstruction of the message of Christ, and in its construction of the central doctrine of the Trinity, and fixed the standard of "friendship" as the true norm of the relationship between man and man. This spirit is sure to reconstruct social relationships in accordance with its laws in the future.

In defining what this spirit is he says (p. 147): "It is possible to sum up all that was specific in Hebrew history, that which both differentiated it from and finally integrated it with other courses of history, as the spirit of right relationships between all personalities; which relationships Jesus exemplified and expressed in his own relationships towards God and man." It is this right relationship between personalities, working not as an idea but as a spirit, a social force, manifested in and through personalities, which "socializes religion." "It improves the family life and begets the nation . . . it has in it elements of true universalism" (p. 38). The book then is chiefly taken up with what may be called the phenomenology of this spirit as it worked in history.

The relationship of friendship between Jesus and His disciples is the perfect expression of the working of this spirit between man and man.

The author's description of the method of this spirit in producing the faith in the Trinity is interesting. It is somewhat as follows: This spirit is the spirit of right relationships between personalities. This is perfectly realized by Christ as respects God when He teaches of the divine Father-

hood. But Father is an empty term without its correlative Son. This by a psychological necessity led to the conception of the eternal preëxistence of the "Eternally Begotten Son." Yet through this relationship of the Father to the Son there comes to faith the idea of a transcendent friendship between personalities. This spirit of "Friendship" proceeds thus from the Father and the Son. It is distinct from them, yet one with them. Faith hypostasizes this as the Holy Spirit. And this as being in relation with their personalities must be personal.

The book as a whole is hardly such that one could wholly assent to it, but it is an earnest, thoughtful, undogmatic effort to present a theme which deserves close consideration.

The third volume of Hunter's *Outlines of Dogmatic Theology* has not yet been received. The two before us, however, suffice to give us a general impression of the manner in which a modern English Jesuit treats Christian truth. The author is a clever man, well-versed in Roman Catholic theology, the master of a clear, simple style, and not offensively polemic towards those whose views he opposes. Vol. I contains six Treatises, on The Christian Revelation (Christian Evidences, Miracles, Prophecy, etc.); The Channel of Doctrine (Tradition, Scripture, Development of Doctrine); Holy Scripture (Definition, Inspiration, Canon, Versions); The Church (Constitution, Unity, Catholicity, etc.); The Roman Pontiff; Faith. The author magnifies the authority of the Church. Whenever it has authoritatively uttered its voice, he implicitly submits. In other cases he can consider the reasons for and against anything with freedom and candor. In general, however, he only states the doctrines of the Church, making frequent references to more elaborate works on particular themes. Christian faith he defines as "an act of the intellect," and among the erroneous views of it he reckons the confounding of it with "confidence," in which sense it is very frequently used by Protestants, especially in connection with their doctrine on "Justification" (p. 487).

Vol. II contains six more Treatises, on The One God (Existence, Attributes, etc.); The Blessed Trinity; The Creation (in general, and particularly of the angels); Man Created and Fallen; The Incarnation; The Blessed Virgin Mary.

We may call attention to one or two curious specimens of the manner in which ecclesiastical authority embarrasses or controls the author's judgments. Under the head of the Trinity he refers to I John v: 7, and says, "Since these words occur in the Vulgate, they afford a sound basis for argument on any point of faith or morals, according to the declaration of the Council of Trent; but the use of the text must rest on the authority of the Council, and not on that of the Apostle, for there is grave doubt as to the genuineness of the verse." Then after laying down the principle, that when the Fathers of the Council were aware of doubts concerning the genuineness of certain passages (as Mark xvi: 9-20), and nevertheless included

them in their enumeration of the Sacred Books, the critical "question is closed," he goes on to say that "the case is very different with the text of the Three Witnesses." The argument against its genuineness, he says, "is very weighty," and evidently, in the mind of the author, conclusive. He says that the opinion of some, that the question is not open among Catholics, since the verse is a part of the canonical Epistle to which the Tridentine decree extends, "is not generally accepted, and it is to be remarked that the passage does not fulfil the condition required by the Council of having been usually read in the Catholic Church, for it was not read by Eastern Catholics." He now drops the matter, after adding that "there is no reason to believe that the Fathers of the Council were alive to the existence of grounds for disputing the authorship of the verse" (pp. 154-7). The conclusion, then, seems to be, that the Tridentine Fathers not having been aware of the doubt about this verse, their decree concerning the contents of the New Testament does not forbid one to question its genuineness. Moreover, the fact that the Eastern Catholics did not have the passage in their versions seems to shut it out from what the Council of Trent had in mind as Scripture "usually read in the Catholic Church." Nevertheless being in the Vulgate, the words in question "afford a sound basis for argument on any point of faith or morals"!

Another specimen. The immaculate conception of the Virgin Mary is argued from Gen. iii: 15, on this wise: Since the figure of crushing the head would be out of place if a multitude of evil spirits and of wicked men were meant, "it follows that the Seed of the woman by whom the head is to be crushed, must also be an individual person, and not a class; no other person can be indicated but Christ our Lord, for he alone of His own power destroyed the sway of Satan. Christ is spoken of as the Seed of the Woman, for He alone of all mankind was born of woman, but had no man for His father; the woman, therefore, is the Blessed Mother of God, and it is between her and Satan that God puts enmities, in the same way as there is enmity between Christ and the seed of the serpent, which phrase represents all forms of evil. As then Christ was never for an instant the slave of Satan, so neither was His Blessed Mother; otherwise the phrase, "put enmities," must be understood to have different applications in two successive phrases, and this without any indication of change of meaning. It seems, therefore, impossible to interpret this earliest Gospel except as teaching the doctrine of the Immaculate Conception" (pp. 555, 556). Comment is needless, as also on the remark (p. 578), that "no one will wish to dispute the correctness of the impression" that "in the person of St. John the whole race of man was commended by Christ to the care of His own mother, and she accepted the charge" (p. 578).

Christian Teaching and Life is a popular treatment of a large subject, or rather of several large subjects. The plan is simple, but the execution is disappointing. We should naturally expect a historical treatment, but the

Christian Teaching and Life. By Alva Hovey, D.D., LL.D. Philadelphia: Am. Baptist Pub. Soc., 1895. pp. 286. \$1.25.

material is arranged upon a dogmatic scheme. For example, the second part of the work deals with the Development of Christian Teaching by the Apostles, and the first chapter therein takes up the Apostles' Teaching in Respect to the Triune God. Certainly the teaching of the Apostles did not *develop* from that doctrine as a *center*, however fundamental the doctrine may be, and is. Dr. Hovey himself concedes this, when he proceeds to establish the doctrine by quoting from the *later* literature of the Apostolic period. The chapter upon the Formation and Use of Creeds is likewise disappointing. Notwithstanding these strictures the book is not without real merit, and will be found helpful to many.

In ex-President Hill's *Postulates* we have a work quite characteristic of this interesting and gifted scholar. His thoughts sweep the whole field of Natural Religion in the effort to lay a safe and acceptable foundation for Christian Religion and Ethics. In the first fourteen lectures, the main burden of thought is to demonstrate and describe the being and attributes of God. The topics most fundamental throughout the discussion are *time*, *space*, and *will*. The arguments upon which he rests most confidently are the old teleological and the more modern morphological. The thoughts most impressive to the author are the symmetry of space, the rhythm of time in the visible and material universe, and the tokens of the design and control of a holy and infinite intelligence. These vital and stately themes are handled in a masterly way, with remarkable wealth and beauty of powerful illustration drawn from the realms of mathematics, physical science, and art. Again and again he reverts to illustrations of subsequent demonstration in science and art of laws previously discovered by *a priori* methods, in proof that the ideal is real, that the real is ideal, that "there is one God," and that "science is the knowledge of Him." These lectures are a refreshing exhibit of a mind equally alert and devout, where the impulses of reason and religion act in full fellowship, and are honored with an equal regard.

In the ten lectures upon *Ethics*, the author allows the relativity, but affirms the validity of human knowledge; holds that the concepts of right and duty are simple,—incapable of analysis or definition; holds that consistent deterministic ethics are necessarily inconsistent; repudiates utilitarian or materialistic claims; affirms an ethical element in intellectual belief, thus making error wrong and rebutting the clamors of his fellow Unitarians for "freedom" of thought; makes the highest good to be the perfect fulfilment of the highest function; believes with Edwards that perfect holiness or righteousness consists in love of all being in true proportion to its worth; makes religious ethics to be the most important part of the science; and underneath all holds that the most important and elemental tenet for this science is the truth, that man was made in the image of God. There is entire omission of the place and influence of Grace. The treatment hence, while highly valuable and entertaining, is entirely inadequate as an exhibit of the fundamental postulates of *Christian Ethics*.

This is the seventh volume in the series called "The Library of Economics and Politics." The earlier books have led us to expect something good in each new volume. Dr. Bascom is one of the earliest writers we have in this field. His book on *Sociology* appeared several years ago, and he has been a frequent contributor to the literature of social questions, and a lecturer as well. This book on *Social Theory* is independent of his former work, although he evidently uses some of the old material, enlarging and rearranging. This contribution is an advance upon the former, especially in clearness of analysis and in concreteness of illustration. He classifies the organic forces of society as five: Customs, Economics, Civics, Ethics, Religion. These five he groups under three heads: Customs, Economics and Civics, Ethics and Religion. The first group represents the "primitive and instinctive forces, which initiate social activity." The second group includes "forms of action which are in a large measure voluntary, and so are subject to deliberation." The third group represents the inner forces, laws, and incentives. Working within these organic forces are what he calls "facts of attainment," which, he says "are such as wealth, institutions, language, knowledge, literature, art, refinements, spiritual beliefs." He also considers two other classes of forces operating within the three great organic lines: "the internal and external." By the former he means native endowments and acquired characteristics. By the latter he means physical conditions and acquired resources. "External influences pass by transfer; native endowments by inheritance." Inheritance as related to sociology has three forms: physical, social, and moral (which he treats at length).

The organic factor which Dr. Bascom treats more fully than any other recent writer on the general subject of sociology is customs. This was a marked feature of his earlier book and is more fully elaborated in this. This constitutes a distinctive excellence of his work. But customs are difficult to put into scientific categories, and so many may be disposed to criticise his general scheme of classification as wanting in definiteness, as compared, *e. g.*, with Schæffle, or Spencer, or Small and Vincent. His classification is, however, clear enough to give him working groups of forces, under which to discuss the practical problems we meet in daily life. He seems more intent upon discussing them helpfully in their general place in the social ranks, as we experience them, than in mapping out scientifically and mechanically their exact place in the social categories. His divisions are suggested by the thought of sociology as a philosophy rather than as a science.

We find problems discussed under each of these five main heads, which in other works are often presented under other classes. For example, the problems of the family, the position and rights of women, divorce, the negro problem come under the head of social customs; the press under the head of customs and reforms. Under the division on economics he discusses production and distribution. Production is divided so as to discuss agriculture, manufacture, and commerce. He takes up socialism under the

first, and growth of cities under the third. The labor problem is considered under distribution. Crime, education, trusts, and taxation are presented as questions in civics. The chapters on ethics and religion are more fully elaborated than in most treatises on sociology, and are especially valuable reading.

Dr. Bascom in this book, as in his former work, takes decided ground in favor of woman's suffrage and allied topics. His positions on this subject evidently affect his views on divorce; and many will dissent from his positions in this regard, who would follow him in other fields of which he treats. He seems to minimize the evils of divorce as incident to a certain "enfranchisement of woman."

The style of the book is good, and facts and statistics are presented in such a way as to make it admirable for general reading. It strikes a fine average between the dry scientific discussion and the thin popular presentation of these topics. He has condensed a wide range of reading, and yet there is a large amount of close original thought, making the book an important contribution to the best literature on the subject.

This book on *Marriage* is dedicated to the National Divorce Reform League. From a perusal of it one is in doubt whether the author, in this dedication, would be ironical, or is lacking in a sense of humor. For there is hardly a point in the book regarding the evils of divorce — and its main intention is a plea for the dissolubility of the marriage bond. The Scripture arguments are specious, and show no sense of perspective in old and new Testament citations. The same may be said of the historical arguments. The style is exclamatory, the arrangement defective, and the fluent Latin quotations and poetical excerpts do not save the logic of the book nor cover some of the misleading conclusions. There is some good material in the book, used, however, in an incongruous fashion. The main intent of the volume is to show that historically divorce has been freely allowed, and that Scripture can be cited with a purpose. This needs no argument to show it. Everybody knows it; and if the book had endeavored to present any conservative principles, even from what we consider faulty data, there might have been some evident reason for writing it. We doubt whether the Divorce Reform League will welcome the dedication to itself of such a book. The last page suggests that the author might have bestowed his honors in another quarter, as he concluded: "Now for the right of suffrage, O Woman! Mother, sister, wife, daughter, stand before my entranced vision! I bow to the galaxy!"

This book derives its title by adaptation from Canon Mozley's book *Ruling Ideas in Early Ages*, and is an attempt to present some of the *Ruling Ideas of the Present Age*. Very much that is said here is familiar to readers of Dr. Gladden's former books, but his former positions are

Marriage a Covenant,—not Indissoluble. By Rev. J. Preston Fugette. Baltimore: Cushing & Co., 1895. pp. 189. \$1.25.

Ruling Ideas of the Present Age. By Washington Gladden. Boston: Houghton, Mifflin & Co. pp. 299. \$1.25.

restated in fuller light, and in fresh settings. The last chapter of the book takes up the book-title, after discussing such topics as the Doctrine of Fatherhood and Brotherhood, The One and the Many, The Sacred and the Secular, The Law of Property, Religion, and Politics, Public Opinion, Pharisaism, One but Twain. He discovers three ruling ideas underlying these and other problems of the time. These three ideas are (1) the Immanence of Christ, (2) the "truth that the relations of men to one another are not contractual, but vital and organic, that we are members one of another," (3) the presence of the kingdom of God.

Under the first ruling idea he finds evidence of the Christ spirit and Christ method in history, and in nature as well as in revelation. Under the second, he sees the application of Paul's figure of the body and the members to society at large, as well as to the church, and under the third, he discusses the presence, and slow but sure development of the laws of the Kingdom in the earth, as contrasted with the conception of the Kingdom as remote or mechanically operated.

The book is suggestive and helpful, and is especially commendable in its balance: the attempt to see both sides of the question are now interesting most minds. The chapter One but Twain is a good illustration of the preface, and contains some truths much needed to be read. The book grew out of the author's Fletcher Prize Essay for Dartmouth College.

This book is the result of the author's interest and study along the lines of *Heredity and Christian Problems*, for many years, he tells us. Some of the chapters have appeared before in separate articles, but revised for publication in this form. The book is a readable and very interesting discussion of the bearing of heredity upon various social problems, such as the home, education, pauperism, vice, and crime, the problem of sin and the race, the problem of faith, etc. These more concrete studies are prefaced by chapters upon theories of heredity, physical heredity, intellectual and moral heredity, environment, and the problem of the will. In the second chapter an exposition is made upon the difference between Spencer's and Weissmann's interpretation of heredity in the law of evolution. This is not made quite so clear as one could wish. The helpfulness and chief value of the book lies in the fact that while the author accepts the fullest play of heredity which scientific data can reasonably demand, he yet makes a strong argument for the play of human freedom, and the agency of spiritual forces in modifying the rigors of the law. The preface claims wide reading upon the subject, which the book amply justifies, but one misses reference to much of the more recent literature in the discussion of several of the problems. Many of the most valuable illustrations of his points come out of the author's own experiences and observations, a fact which adds much to the freshness and interest of the volume. It is a valuable and stimulating book, and presents many helpful suggestions in a practical line, along a range of discussion which often brings a sense of helplessness and despair. It should have a wide reading.

We are not informed to whom, or on what occasions, the twelve addresses which are published by Mr. Harris under the title, *Union with God*, were delivered. They appear to be familiar sermons. Accustomed as we are to think of the author as a scholar and critic, one may be almost surprised to find here nothing but the simplest unfoldings of fundamental, practical Christian truths. There is a striking freshness in the mode of expounding the lessons. There are clear traces of the scholarly mind back of the discourses; but the main impression is that of a man who believes that the great thing needful is the union of men with God in a life of holiness. Occasionally one may detect what might be called perfectionism; but the thoroughly evangelical tone of the addresses and the charming sweetness of spirit which runs through them must disarm all prejudice. The book is well worthy of perusal, and ought to be edifying to all who read it.

The New Life in Christ aims to describe the "theology of personal religion," being, as its author terms it, "a necessary sequel to an earlier volume, entitled *Through Christ to God*." The undertaking commands our instant encouragement. Here is a whole hemisphere of Gospel truth, not enough explored and described in full scientific style. This work is quite elaborate and pretentious in its claim and form. It assumes to enter and occupy a realm heretofore too much neglected. It fills 340 pages, arranged in five parts, and partitioned into thirty-seven chapters. The chief subdivisions treat "The Ruin," "The Restoration," "The way of Holiness," "The Divine and Human in the Christian Life," and "The Revelation of God in the New Life in Christ." The sweep of thought is very broad and intelligent, the effort after a firm and comprehensive grasp is entirely conscious, the motive and spirit are good, while the manner and style are wholly unconventional and clear. The theological attitude is that of the Remonstrants, though no page gives any space either to dogmatism or polemics. It is thus a plain, orderly, and earnest book, touching simply, Scripturally, and helpfully upon all the leading phases of positive truth in the Christian life.

We regret the peculiar and wholly inadequate view of "holiness," as also the very shallow conception of "love." "Righteousness, truth, and holiness," it is said, "are only partial elements included in the all-embracing attribute of love." Such statements, however popular and seemingly profound they may be, evince nothing but want of thought. We regret also the exposition of Romans vii. Especially inadequate is the exposition of the work of the Holy Spirit—only seven pages. This theme should have dominated the whole book. We criticise in general the excessive differentiation, the absence of masterly correlation and discriminating emphasis, and the prevailing meagerness of treatment of commanding themes.

Union with God. A Series of Addresses. By Prof. J. Rendell Harris. New York: A. D. F. Randolph & Co., 1895. pp. viii, 210. \$1.25.

The New Life in Christ. A Study in Personal Religion. By Joseph Agar Beet, D.D. New York: Hunt & Eaton, 1895. pp. xv, 347. \$1.50.

In *David* we have the eighth of a series upon "Old Testament Heroes," by the same author. In this volume the chief events of David's life as unfolded in First and Second Samuel are made the subjects of twenty-seven brief chapters, which are subdivided into from two to five short paragraphs, set distinctly apart by conspicuous headings. The dominant impulse throughout the book is the homiletic and practical one, the material being so arranged that the book serves at the same time the purpose of a biography. The Psalms are freely distributed through the book in obedience to superscriptions and internal allusions. No heed is paid to the modern tendency to rule the individual element out of the Psalter and to deny any Davidic authorship. In these pages David appears, as in Samuel, a powerful and many-sided man, whose sorrows and trials, failings and faith, experiences and nature are of a universal type. There are in his character and career as displayed in the historical records a breadth and depth and variety quite equal to the production of a rich and lofty psalmody. The book is thoroughly wholesome and helpful.

Another volume by Mr. Spurgeon needs only a few words of introduction. This volume, however, is not a new collection of his evangelistic *Sermons*, but the substance of lectures given by him in his Pastor's College, together with other addresses to Sunday-school teachers and before other gatherings. The book should be considered as a companion to an earlier book of his on preaching, which is very suggestive homiletically. This volume is especially devoted to evangelistic preaching, and to suggestions about personal work with men. From so distinguished and devoted a master, the discussions are very welcome, and will be found stimulating and helpful. The popular impression may be that such books are numerous; on the contrary, they are few, and even books which discuss these problems at all, well or ill, are not often accessible. It is not every preacher who can wear the Saul's armor of Spurgeon, and hence many of his suggestions might not be found so powerful if tried by every preacher. But *The Soul Winner* should be well considered by those who would win souls to Christ.

The success of Andrew Murray in the preparation of devotional sermons of a peculiar spiritual depth and intensity is well known. His latest volume, *Have Mercy on Me*, a series of discourses on the Fifty-First Psalm, is a worthy successor to *Abide in Christ* and the rest. His exposition of the text of the Psalm is, perhaps, influenced unduly by his evident homiletical purpose, and tends, therefore, to blend exegesis pure and simple with analogical references to Christian conceptions, but there are many evidences of scholarly acumen and method. The unhesitating acceptance of the historical value of the superscription of the Psalm, connecting it with David's sin with Bathsheba, will be challenged by many. And some questions may

David, Shepherd, Psalmist, King. By F. B. Meyer. New York: Fleming H. Revell Co. pp. 213. \$1.00.

The Soul Winner; or How to Lead Sinners to the Saviour. By C. H. Spurgeon. New York: Fleming H. Revell Co. pp. 318. \$1.25.

Have Mercy on Me: The prayer of the penitent in the 51st Psalm explained and applied. By Andrew Murray. New York: A. D. F. Randolph & Co., 1895. pp. 197. \$1.00.

be raised about the essential structure of the Psalm. But any exegesis is liable to sharp criticism. The illustration and application of the Psalm, as interpreted, are extremely forcible. Mr. Murray's spiritual experience is profound, intense, and exalted, and he knows how to express it and to bring it to bear upon the soul-life of all who will read his writings. The simplicity of his style and the directness of his homiletic purpose are always made attractive by an instinctive grace and a transparent sincerity.

The book is a translation from the Dutch, the sermons having originally been preached to Mr. Murray's congregation in Cape Town.

Alumni News.

REV. JOSIAH TYLER, D.D.

In the death of DR. JOSIAH TYLER, '48, Hartford Seminary is called to mourn for an alumnus who was peculiarly identified with the institution. In the first place, he was the son of the first president of the Seminary, who held his office for twenty-five years. In the second place, he was the embodiment of the missionary idea which the Seminary has always been proud to have fostered. It is noteworthy that of the seven men who graduated in the class of 1848 three went as foreign missionaries. Eliphal Maynard died at Salonica, Turkey, a few months after his arrival on the field. H. A. Wilder went with Tyler to Africa. He left his field with impaired health in the fall of 1877, and died at Hartford in September, 1878. Now the last of the trio has passed away.

Dr. Josiah Tyler was born at Hanover, N. H., in 1823, while Dr. Bennett Tyler was president of Dartmouth college. He graduated from Amherst college in the class of 1845, and his Alma Mater honored him with the degree of Doctor of Divinity. His public profession of faith seems to have been due to the unusual season of religious revival manifested in Amherst in 1842. Graduating from the Theological Institute of Connecticut in 1848, he was married February 27th to Miss Susan Wright Clark of Northampton, and the next day was ordained. A few weeks later he sailed for Africa to begin his labor of forty years among the Zulus. His work throughout was characterized by rare energy, faithfulness, and efficiency. He loved the Zulus and they loved him. The following letter from Rev. Chas. W. Holbrook, who joined the mission in 1884, shows the impression which Dr. Tyler and his work made upon one of the younger men.

It is pleasant to recall Brother Tyler as we knew him in Africa. You have seen him; but you should have known him there in order to realize the man that he was.

His nature was essentially companionable, and his Christian gentility brought him into close and helpful relations to all about him. To a young missionary, his sympathy and helpfulness were invaluable.

How he did love the kingdom of Christ! To tell the people of Him was his special delight. I think that he loved to preach as much as any man whom I have ever known. It was the delight of his life when he could tell men about the Saviour. Whether in the regular

church services, with hundreds gathered to hear him, or at a single hut on the hilltop, it was much the same. Here was a soul to be won, perhaps, for the Kingdom, and he would not miss the opportunity.

Of course, the hearts of the people responded. His church used often to be crowded, the pews full, and people sitting on mats in the aisles and in the open space in front of the pulpit. It would have pleased you very much to see such an audience, not only nearly all the Christians of the community being present, but scores of people from far out among the kraals. There were warriors of the most warlike race in South Africa, drawn by the love which the Tylers were manifesting daily toward them. At the door, with their sticks and clubs, they left their warlike ways, and listened respectfully to the message which "the Great Great" had sent to them through His servant, their friend.

Anything which pertained to the Zulus interested him strongly. He cared for them body and soul, and thought no pains too great, if only he might save some. A few years ago a Zulu man said to Mr. Tyler, "If I die before you do, I will wait at the door of heaven, and when I see you coming, I will go straight to the heavenly Father and say, 'Here, Father, is the teacher who brought to my people the story of your love, and to whom I owe everything.'"

It was not long before that Zulu crossed the river. We can picture the greeting which he has given his beloved teacher ere this on the eternal shore.

In 1881, when Dr. Tyler was in this country physicians advised against his return to his field, but the love of the work was too strong, and he went back. Increasing physical infirmity compelled his retirement in 1889. He made his home in St. Johnsbury, Vt., where he continued his missionary labors for the Zulus by the preparation and publication of his unique and most interesting work, *Forty Years among the Zulus*. Speaking of the character of the man as it appeared during these later years his pastor in St. Johnsbury, Dr. C. M. Lamson, writes as follows:

In a somewhat intimate acquaintance with Dr. Tyler I felt that the charm and influence of the man were in the evident fact that he "stood for something." He was a representative man. The idea that was illustrated, with earnestness, dignity, and beauty, was the missionary idea. He made one feel that it is a most manly thing to be a missionary. It is worthy of the best wisdom and power of man. It is a most useful work. With others like him he made clear and large contributions to the new nation which is becoming a force in

South Africa. Without any egotism he made one feel that he by his forty years' work had made real history. He had put his whole soul into his life among the Zulus and he never took it out. The fact that his life had been an achievement made his conversation and presence interesting and stimulating.

He had a sympathetic interest in all modern thought and work. Though he had been so long shut away from the opportunities of civilized life, libraries and intellectual men, he seemed to have the eagerness of the student in learning the more recent utterances in the field of history, geography, politics, and religion. When he entered the study he went by a sure instinct to the new books, and when he read them one felt the justice of his literary judgment. He got at the heart of a book and could use his acquirement in effective speech.

But that which appeared most remarkable in him was his vitality. Though he fought a disease that for years made death a familiar thought, he was always very much alive. The children felt it as he held them on his knee; a social meeting felt it as he rose to speak the words that always quickened; it was felt in all conversation, in the humor, the intellectual alertness and power with which he matched thought with thought; it was evident in his power of will that raised him above physical weakness and made you feel his soul. In his walk or talk he was full of vitality; to the very end of his life he retained the power of energizing and inspiring men.

He was also a friendly spirit. He joined loveliness to strength. He was most happy with his children; they were his companions and nearest friends. He knew how to love. But his warm heart was always going out to the Church in Zululand; they were his joy and crown. He had brought the light to them, had been to them a spiritual father, and had given them his life. He could often give their names and history, and live over the years with them. In the time of the fainting limbs and failing senses he would often say, "I wish that the Board would let me return, to live a little longer with them and die with them." He was a missionary to the last of life. The Zulu converts were his own, and, like Christ, having "loved his own he loved them to the end."

This winter Dr. Tyler had gone to Asheville, N. C., to escape the severity of a Vermont season. There he was stricken with pneumonia and died December 20th. Five children survive him, one son and four daughters, one of them the wife of a Presbyterian pastor in the Transvaal.

REV. FRANCIS WILLIAMS.

On Wednesday, January 8, shortly before midnight, died FRANCIS WILLIAMS of the class of 1841. Since his retirement from the pastorate of the church in Chaplin in 1892, after a pastorate of 34 years. his home had been at East Hartford, where he was a much beloved and helpful member of the First Church. On the evening of his death he attended the annual meeting of the Church. Returning home, he retired feeling in unusually good health and spirits. He was roused by pains in the region of the heart, and in a few moments he had passed away. His funeral took place in the First church in East Hartford, Sunday, January 12. The services were conducted by the pastor, S. A. Barret, assisted by S. B. Forbes of Hartford and President Hartranft of the Seminary. His body was carried to Chaplin, where, on Monday, services were held in the church, conducted by the pastor, E. M. Frary, and his form was laid to rest among the people to whom he had so faithfully and lovingly ministered.

Mr. Williams was born in Ashfield, Mass., Jan. 2, 1814, and was one of a family of nine sons and two daughters, children of Captain Israel and Lavina Joy Williams. He prepared for college at Sanderson Academy in Ashfield and also at Amherst Academy and at Shelburne Falls. He entered Williams College in the class of 1838. There were two literary societies in the college at the time, of one of which Mr. Williams was president, and also of Phi Beta Kappa, the emblem of which he wore to the day of his death. During the vacations he taught school. He was one year at Hawley, Mass., two years principal of Sanderson Academy in Ashfield, and one year principal of the academy at Windsor, Conn. He entered the Theological Seminary at Windsor Hill, graduating in 1841. At his graduation he was licensed to preach in Massachusetts. His first call was from Eastford, Conn. Here he was ordained Sept. 20, 1841. Thence he removed to Bloomfield in 1851, and in 1858 went to Chaplin. He was at one time elected to the Legislature on the Republican ticket. He preached his fiftieth anniversary sermon in October, 1891, and the same month celebrated his golden wedding. In 1868 he published a Genealogy of the Williams Family, and seven of his sermons have been published in pamphlet form. For nearly twenty years he was one of the directors of the Connecticut Home Missionary Society and for thirty-eight years a trustee of the Hartford Theological Seminary, becoming on the death of Newton Case senior member of the board.

In 1841 he married Miss Mahala Badger of Springfield. Five children, four sons and one daughter, were born to them. Two sons

died in infancy. Edward graduated from Williams College and died at the age of 24; Charles died at the age of 26; Mary E., his daughter, married the Rev. William H. Phipps of Prospect. Besides his widow and daughter, Mr. Williams leaves four grandchildren, two boys and two girls.

The Faculty of the Seminary passed the following minute at their regular meeting, January 15 :

Tidings of the sudden death of the Rev. Francis Williams of East Hartford, Conn., Jan. 8, 1896, bring to the Faculty of Hartford Theological Seminary an impressive reminder of the unusually long and honored career of one of the most respected and familiar of its graduates and office-bearers. The life thus brought to a close has been intimately identified with this institution for a remarkably extended period of time. During thirty-eight years he has served as trustee. For fifty-one years he has lived and labored in the near vicinity of the Seminary as an honored alumnus and minister of the churches of Christ. His student life reaches back to within four years of the foundation of the institute in 1834. With especial admiration and thanksgiving to God do we recall that his wise and kindly ministry to the followers of Christ in the pastoral office has been, from the date of his ordination in 1841 to the date of his retirement in 1892, almost literally unremitting.

Throughout all this period he has given an illustrious and cheering exhibition of the cordial affection and pride with which an alumnus may regard his Alma Mater. No less has a willing readiness to serve his "beloved Seminary" found beautiful and constant illustration in his life.

For his genial nature, so thoroughly tempered by grace; for his loyal and life-long service as a standard bearer in the Christian ranks; for the fullness, wisdom, and constancy of his service in the counsels of our Board of Trustees; for his inspiring devotion to the honor and endeavors of this institution; and for the clear and full assurance that he has now entered into the joy of his Lord, we give devout and earnest thanksgiving to God.

To his widow, in her bereavement and to the other members of the household we proffer our prayerful sympathy, invoking upon them the comfort and peace and hope of our common Christian faith.

EASTERN NEW ENGLAND ASSOCIATION.

The Eastern New England Association of the Seminary held its annual meeting, Nov. 11, at the United States Hotel, Boston. The attendance was unusually large, and the meeting was one of the most

enthusiastic the Association has ever held. The Executive Committee, believing that a subject for discussion would arouse more interest and prove more helpful than the unpremeditated post-prandial speaking, introduced the innovation, and it was a decided success. The general theme for discussion was "Ministerial Efficiency." Prof. Chas. M. Mead, D.D., brought the greetings of the Seminary, and clearly indicated the mission of the theological school in general, and of Hartford in particular, in the special preparation for ministerial efficiency. Messrs. L. W. Hicks and C. F. Weeden followed with papers on the minister as preacher, pastor, and administrator. The subject was so ably and suggestively presented that the deepest interest was kindled and, with two exceptions, every one present participated in the discussion when the opportunity was given. While it was agreed that the demand of the present is for vigorous thinking and preaching and spiritual leadership, there is a growing call for men of executive ability, acquainted with business forms and practical affairs. That such practical experience and pastoral work are prime essentials to the best preaching. The officers elected for the new year were: President, A. C. Thompson, D.D.; Vice-President, F. A. Warfield; Secretary and Treasurer, Edwin N. Hardy; Executive Committee, P. M. McDonald, H. C. Alvord, with the officers above mentioned; Committee on Instruction, L. W. Hicks, B. F. Hamilton, E. A. Chase; Committee on Endowment, A. C. Thompson, G. A. Hall, John Barstow; Committee on Increase of the Ministry, Walter Barton, Clark Carter, Vincent Moses.

SAMUEL B. FORBES, '57, presented an excellent paper on "The New Woman," at the December meeting of the Hartford Union Association. The paper was subsequently printed in *The Religious Herald*.

For seven years F. BARROWS MAKEPEACE, '73, has been the efficient pastor of the North Church, Springfield, Mass., during which time two hundred and fifty have united with the church, a debt of \$14,000 has been paid, and many improvements have been made. The new year begins auspiciously. The departments of work are well organized and there are prospects of additional facilities in the form of a parish house.

NAHABED ABDALIAN, '77, and his whole family are reported among the victims of the Turkish massacre in Gurun last Fall. Mr. Abdalian was a practising physician, having studied medicine in New York after graduation, and preached at times in Gurun as occasion required.

The membership of the Fourth church in Hartford, where HENRY H. KELSEY, '79, is pastor, is now 851.

At the annual meeting of the Portland (Me.) Congregational Club,

DWIGHT M. PRATT, '80, was elected president. Mr. Pratt has a thoughtful article in *The Homiletical Review* for February on "What is Spirituality?"

GEORGE E. TAYLOR, '80, field secretary of Doane College, Crete, Neb., is now visiting the East in the interest of the college.

At the annual meeting of the First Church, Dalton, Mass., GEORGE W. ANDREWS, '82, pastor, 194 responded to the roll-call. The review of the year was given by the pastor, showing that sixteen had been added to the church, and that the benevolences were \$2,253, — an increase over last year

The church in Newington, Conn., is rejoicing in the completion and occupancy of its commodious new chapel. The old meeting-house has been in constant use since its erection in 1797. The pastor is HERBERT MACY, '83.

Professor CHARLES S. NASH, '83, with his wife, is at a health resort in St. Helena, Cal., rapidly recovering from his recent hospital experience. It is not likely that he will resume active work before next Fall.

The church at Iowa Falls, Iowa, where T. M. PRICE, '83, is pastor, is experiencing a decided religious awakening.

A Men's Sunday Evening Club is to be organized in connection with the church in East Windsor, Conn., WILLIAM F. ENGLISH, '85, pastor. The annual meeting of the church was held January 4th, the reports showing substantial progress during the year in the different departments of work. The benevolences were the largest in the history of the church.

The church in Berkeley, Cal., GEORGE B. HATCH, '85, will introduce the free-pew system, pledges sufficient to ensure its success having been received.

CHARLES S. MILLS, '85, and wife, recently received from their people a purse containing \$500 in gold. Mr. Mills, who is pastor of Pilgrim Church, Cleveland, O., now occupies his new home on Jennings Avenue.

The First Church of Thompson, Conn., issued in January the second number of *The Monthly Record*, a neat four-page paper bearing a cut of the church building and devoted to the information and edification of the people. GEORGE H. CUMMINGS, '86, the pastor, is one of the six editors.

On December 22, the church in Plantsville, Conn., FREDERICK T. ROUSE, '86, pastor, fittingly observed its thirtieth anniversary. "Our Place in History," was the theme of an interesting discourse by the pastor.

The Southworth lectures on "Congregationalism" at Andover Seminary for 1896-98 will be delivered by Professor WILLISTON WALKER, '86.

The total membership of the First Church, East Hartford, is 307, the additions last year numbering 14. At the annual meeting, which was largely attended and one of the most interesting for years, it was decided to observe the 200th anniversary of the church. It is known that the church was organized somewhere between 1694 and 1697. SAMUEL A. BARRETT, '87, is pastor.

SAMUEL ROSE, '87, is called from Provo, Utah, to Tiverton, R. I.

CHARLES H. SMITH, '87, received as Christmas presents from his people in Plymouth, Conn., two easy chairs and a purse well filled with money. Mr. Smith has been lately elected president of the Plymouth Christian Endeavor Union.

ALLEN HASTINGS, '89, formerly of Plymouth Church, St. Louis, Mo., has accepted a call to the pastorates of the churches in Bloomington and Rialto, Cal.

CHARLES H. LONGFELLOW, '90, has been asked to remain another year at Villa Park, So. Cal.

The church edifice at Trumbull, Conn., has been thoroughly renovated and is again being used for public worship. The pastor, WILLIAM F. WHITE, '90, read a paper on "The Unemployed Forces of the Church," at a fellowship meeting recently held at Stratford.

LEIGH B. MAXWELL, '91, has accepted the position of field-worker among the negro Sunday-schools in the South, and will work under the direction of the International Executive Committee.

HENRY B. MASON, '92, formerly of Hebron, Conn., has begun his work as pastor of the church in North Wilbraham, Mass.

WILLIAM J. TATE, '92, has accepted a call from Brightwood, Mass., to the East Avenue church in Lockport, N. Y.

The Armenian Mission at Malden, Mass., which has been under the care of HAIG ADADOURIAN, '93, for the past three years, is reported as prospering in various ways.

NICHOLAS VAN DER PYL, '93, who has been pastor of the church in North Wilbraham since his graduation, was installed pastor of the First Church, Holliston, Mass., in December. Edwin N. Hardy, '90, the former pastor, assisting in the services. On leaving their parish in North Wilbraham, Mr. Van der Pyl and his wife were presented with a study desk and a sideboard.

F. A. SUMNER, '94, has been successfully working up his field at Glenwood, Minn., for over a year. He reports that "Hartford men" are especially welcome in Minnesota.

EDWARD N. BILLINGS, '95, has closed his engagement at Westford and Willington, Conn., and is at present at his home in Slaterville, R. I.

EVERETT D. FRANCIS, '95, was ordained and installed pastor of the church in Ludlow Center, Mass., November 20. Franklin S. Hatch, '76, preached the sermon.

EDWARD A. LATHROP, '95, was ordained at Shrewsbury, Mass., November 26. Professor Merriam preached the sermon.

Seminary Annals.

THE SEMINARY BOOK AGENCY has been consolidated with the Hartford Seminary Press.

THE ANDERSON CLUB gave a recital January 21. There are a number of Seminary students in this chorus.

A NEW COURSE in Archæology and Old Testament history has just begun under Prof. C. C. Stearns, who has recently returned from abroad.

PROFESSOR PATON was unable to meet his classes for nearly a month at the beginning of the term, owing to sickness. He has now recovered and is at his post.

PROFESSOR JACOBUS was, on January 9, married to Miss Clara M. Cooley, daughter of Hon. Francis B. Cooley of Hartford. They will be at home on Marshall street.

THE DAY OF PRAYER for colleges was observed by a chapel exercise in the morning, led by Prof. Jacobus, and a meeting at four o'clock, when reports from various colleges were heard. Beloit, Colby, Oberlin, Franklin and Marshall, Harvard, Oberlin, and Olivet were represented.

THERE HAS BEEN a good-sized class formed among the students for the study of missions. The meetings come once in two weeks, on Thursday evenings, and the text books used are those recommended by the Student Volunteer Movement. The young women also have a similar class meeting once a week.

THE JUNIOR CLASS had a most delightful time Thursday evening, January 23. Prof. Macdonald had kindly consented to read to the class some selections from Scottish literature. The ones chosen were two of the border ballads, two poems by Burns, and one of the stories from *Beside the Bonnie Brier Bush*.

MANY HAVE GLADLY availed themselves of the opportunity given by the kindness of the Memnon Club of hearing Miss White's song recitals in the Hosmer Hall chapel. The first occurred January 29, and was upon The Sacred Folk Song and Church Song of Germany from the fifth century to 1685. The second recital, January 29, carried German church songs down to our time. The third recital, February 5, was on Irish, Welsh, Scotch, and English songs, and had to be transferred to Unity Hall for a larger room.

THE GENERAL EXERCISES since the opening of the Seminary year have been as follows: Missionary meetings — October 16, accounts were given of summer work done by Messrs. Sargent, Rhoades, Capen, and Miss Wild; November 6, was given an address by Rev. George M. Boynton, D.D., of the Congregational S. S. and Publ. Society; December 4, Rev. George M. Rowland spoke on Japan; January 9, Rev. C. J. Ryder, D.D., delivered an address

on The Highlanders of America; February 5, Secretary Barton of the American Board gave an interesting talk on affairs in Armenia. Faculty conferences — November 13, Professors Pratt, Macdonald, and Merriam spoke on The Liturgical Tendency in Non-liturgical Churches; January 16, Professors Hartranft, Mead, and Perry spoke on the Use and Abuse of Rules. Rhetoricals — October 23, Sermon by Mr. Ferrin; October 30, Sermon by Mr. Dunning and Paper on The Analysis of a Familiar Hymn by Mr. Gillette; November 20, Sermon by Mr. Frantz, and Exegesis of Romans iii: 1-8 by Mr. Weeks; December 11, Essay on Socrates and Christ by Miss Graham; January 22, Discussion on The Country, the Village, and the City as Fields of Work, by Messrs. Bishop, Tuthill, and Capen.

THE FOLLOWING RESOLUTIONS were passed by the Students' Association January 21, in regard to the Armenian question:

WHEREAS, We have viewed with increasing horror and indignation the atrocities committed in Armenia, apparently without restraint and even with official sanction; and

WHEREAS, We believe that our national government, as the executor of the will of a sovereign and Christian people, faces to-day the privilege and the duty of standing positively among the nations for justice and for humanity; therefore be it

Resolved, That we, the students of Hartford Theological Seminary and citizens of the United States, do urge upon our government the vital importance, first, of immediate, and, if need be, unusual diplomatic action looking to the termination of the Armenian outrages; and second, of heartily reinforcing measures undertaken by the American people for Armenian relief; and be it further

Resolved, That we consider it the common duty of all individuals, and especially of institutions of learning as such, to use to the utmost their influence in arousing an enthusiastic public opinion in support of those plans by which our government shall seek the restoration of peace to this persecuted people.

The prayer meeting, January 24, was also given up to considering the state of affairs in Armenia, and a letter was read at this meeting from an Armenian young man, who had written it just before his martyrdom.

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Miss Laura Hulda Wild.

IN ADDITION to Professor Gillett's inaugural address, we would call special attention to Dr. Andrews' profoundly spiritual paper on Church Unity. He ably presents a phase of the subject which is not frequently enough considered. The description of the Missionary Museum, and of Greek texts in the Library should be noted. The former certainly ought to do much to preserve and foster the interest in missions which has been so abundantly exemplified in the history of Hartford Seminary. It is a most interesting collection, admirably placed and readily accessible to all who are interested in mission work.

WE WOULD EXTEND our congratulations to the aged *Congregationalist* for the youthful energy and vigor manifested in its recent interesting birthday number. To have been the pioneer in religious journalism is a worthy cause of pride. To look back on four-score years of gracious, stimulating, educative, and consolatory ministration in thousands of households is to review a rich perspective of blessedness. We can hardly wish better for

its widening future than to express the hope that it may be, in its enlarging constituency, as abundant a source of religious helpfulness as it has been in the circle to which its past has ministered.

IT IS TO BE hoped that the great meeting at Washington in favor of arbitration, called for April twenty-second, will prove a strong impulse in this direction. The friction between the civilized and half-civilized, or barbarous, portions of the world is growing more and more marked under the pressure of commercial greed and national pride, as well as of divine righteousness. War in such cases seems inevitable. The principle for determining the rights of such belligerents is as yet ill-defined. But between great nations recognizing a common humanity, boasting a common civilization, acknowledging a common Master, and relying on the mercies of a common Saviour, some means of adjusting differences which is not abhorrent to humanity, civilization, and Christ should surely be found.

PAINFUL SIGNS are continually coming to us of uneasy pastors and unfeeling churches. This morbid condition in our church life is tending toward an acute phase. We are inclined, with a heavy reluctance, to believe that the root of the trouble lies largely with the ministers. When fifty ministers crowd for one pulpit, the church is forced to be obdurate, and may seem cruel. Evidently not only must each one of that fifty "run his chance," but each one must bear his share in the fault. This method is a burning shame; it is also a failure. Out of fifty who ask for one church, forty-nine at least must, to a humiliating certainty, be denied. Generally the entire fifty obtain, after a cold-souled scrutiny, at best a respectful, more often a contemptuous rebuke. But more. Almost every one of these fifty men has in his charge an appointed work. In all this ruinous disturbance of the honor and quiet of the churches of our Lord the ministers now unemployed bear little part. We are persuaded that the present method is perverse. It is working sad havoc. It ends in failure and cruelty and shame. The straightest, quickest path to honor and peace

is the way of patient content. Let churches keep whom they have : let pastors stay where they are till God calls them thence. Let present content be the purpose, and it will soon be the possession of every pastor and church.

THE CHURCH OF AMERICA, in this nineteenth century, can hardly be a true pattern of the Apostolic church in the ratio existing between its male and female membership. From all sides is heard the lamentation that the men do not come into the church. We do not think that the condition of things is worse now than it has been ; it is estimated, indeed, that at the end of the last century the ratio was one to five instead of one to two as now. We also note with pleasure the fact that the percentage of male membership in our own denomination has risen slightly during the past thirty years from less than thirty to thirty-three and one-half per cent. These facts give us some encouragement. On the other hand, when we consider the relatively small number of men who are active workers, and the small proportion of men in the whole country who are avowedly attached to any church, the prospect is dismal enough. Every pastor is compelled to plan in special ways to reach the men of his parish. Among the organizations which are designed to solve this problem for the pastor none, we are persuaded, is of more value than the Brotherhood of Andrew and Philip. The excellence of this society is that it exalts the element of personal work for individuals, a method which is the surest as well as the wisest in soul-winning. The young men in this society are trained to approach others on the subject of religion and to labor continuously for the conversion of some one person. This particularizing is of great value, and is sure, under the lead of a wise pastor, to be fruitful. We have noticed in some places a disposition to depart from this purely spiritual work, and make the Brotherhood simply a young men's club. We regret this, because we believe that if kept true to its original ideal, this society will be a most potent means of bringing the young men into the Christian life, and into the working force of the church.

IT IS SOMETIMES said that the reason men do not join the church is that they do not find there the things which they most desire — that is fellowship and brotherly interest. The

growth of fraternal societies is an indication that men enjoy what they find in them. The two principles upon which these societies are built are kindly fellowship in health, and care in sickness. It is often said that when misfortune comes to a man his church does nothing for him, while his lodge takes care of him and his family. There is no doubt a failure often times on the part of the church in doing its duty by its members, and we are interested to see the working of a recent effort to provide within the church what it is affirmed men are seeking in the lodge. The Christian Industrial League, of which Rev. D. A. Reed of Springfield is the president and founder, has for its object to gather the men of the congregation into a social organization where the fraternal spirit shall have free-play, and where also they may count upon help in time of sickness. There are two grades of members, the first simply enjoying the social features, the second paying an additional fee and entering into the sick benefits. There is also in connection with it an Insurance Association chartered in Massachusetts, established on the same basis as other fraternal insurance societies. All local chapters of the League are bound by their constitutions into one organization, and it is probable that conventions will be held and visitations arranged. From what we have seen of the working of the chapter in the Fourth Church of Hartford, we are prepared to urge upon pastors, who feel the rivalry of the lodges, to investigate this scheme for a fraternity within the church.

CURRENT THOUGHT ABOUT CHRISTIANITY.

INAUGURAL ADDRESS OF ARTHUR LINCOLN GILLETT,

Professor of Apologetics.

APRIL 7, 1896.

There is no theological discipline which has had a more precarious, but at the same time a more persistent existence than Apologetics. It has been a sort of wandering Jew among the theological sciences. Both the reality of its existence and its right to exist have been often denied, yet its frequent reappearance under various forms and with various names has been the evidence of its enduring life. Look at it from the side of Theological Encyclopædia. We find Planck classifying it with Exegetical Theology, Tschirner placing it under history, Kienlen and Kübel assigning it to the Practical Department. Most frequently, *e. g.*, by Dorner and Sack it is considered as a division of Systematic Theology, though the former makes it the foundation, the latter the climax, of systematics. Thus it has been received and rejected by all departments ; while those are not wanting who with Drey would resolve it into the philosophical history of religion, and some would cut it in twain, assigning one half to the History of Dogma and the other to the Philosophy of Religion. In the United States it has generally been taught in connection with systematics and little attention paid to scientific classification.

Nor is the contrast and contradiction less striking when its importance as a theme of study is considered. Some writers, like Mackintosh, regard it as quite useless because evangelical Christianity is utterly indefensible, while evangelical writers of a mystical type declare it to be altogether unnecessary because the life in Christ is its own adequate defense. On the other hand, Professor Warfield of Princeton would assign to it, in the seminary curriculum, an equal number of hours with Dogmatics, Practics, or New Testament studies.

The variety in its encyclopædic dwelling-place and the divergent estimate of its worth is not more striking than the

diversity in the definition of the thing itself. We may define it as "the scientific proof of Christianity as the absolute religion" with Lechler, or go further, as is sometimes done, and set to it the task of showing that it is the expression of the absolute reason. We may, as Green in substance does, set to Apologetics the simpler task (simpler at least in appearance) of distinguishing the central essence of faith from its inadequate expression, and then noting how historically the latter came into being. Or it is possible with the school of Ritschl to swing clear of metaphysics and to find the justification of the truth of Christianity not in its capacity to fulfill the demands of the pure reason, but in its complete satisfaction of the requirements of the practical reason. Or it is possible to stand with the late Professor Stearns of Bangor on the evidence of the Christian Experience and find therein the scientific demonstration of the truth of Christianity. In any case, though the problem proposed and the method pursued be altogether different, each form of treatment may, with full and equal propriety, be declared by custom to be Apologetics.

Though Apologetics has thus been blessed and banned, defined and defined away, appropriated and rejected by various schools of theological and encyclopædic thought and thus condemned to a Protean indefiniteness of individuality, it has continued from the time of Aristides and Justin to the present to assert and vindicate its right to be.

Now it is not proposed at this time to attempt any justification of the right of Apologetics to be reckoned among the theological sciences, nor to assign to it its true encyclopædic position, nor to present an altogether acceptable definition of it; important as such a line of discussion would be, especially in the present mood of theological thought. Recognizing with you the fact of the existence of a mass of distinctive, though somewhat amorphous, apologetic material, I would confine myself to calling your attention to certain facts lying in the nature of Christianity itself, which seem to necessitate the perpetuation of such a body of thought, and would then seek to sketch what appear to be the most distinctive characteristics of current apologetic thought in the United States, especially as it concerns the essential nature of Christianity, adding a few words

as to the suggestions offered by such a review respecting theological thought in the days before us.

I. Facts in the nature of Christianity assuring the perpetuation of, if they do not necessitate, such a body of apologetic thought. When one speaks of facts in the nature of Christianity he is now-a-days immediately challenged by the question, "What is meant by Christianity? Do you mean creed, or deed, or inner life?" Well, this much is universally recognized, that Christianity works from within out. The believer precedes the creed, the doer the deed; Christ was before the Gospel, and the Church before the Gospels. It is equally clear that another can know the believer only through his creed and the doer through his deed. If the inner life is to be known, it must in some way be externalized. Creed and deed, confession and conduct must thus always remain, as they are often called, symbols. When we ask what Christianity is, we ask respecting the inner religious state of one or many Christians. But we cannot know what that state is until it is somehow formulated—formulated in word or in conduct, and the conduct itself to have a wide or ready apprehensibility must be defined in word. And so the verbal statement comes into being as the result of a more or less successful attempt to make comprehensible a religious state. This is of course trite enough, but yet much current discussion as to the relation of the subjective and objective elements in Christian faith, seems to ignore it.

The ideal definition of Christianity would be a short proposition which should so accurately express in words the universal state of being a Christian that the realizing of that proposition in life would be becoming a Christian. If in such a proposition there can be included an expression of the means by which this state is brought about, so much the better.

This seems to be precisely what Paul tried to give in his much quoted words (II Cor. v: 19) "God was in Christ reconciling the world unto himself." Therein Paul describes a state, wrought by God, through Christ, into which everyone who is a Christian enters, and entering which he is a new creature. Now it may seem that very much more than this should be included in an adequate expression of what Christianity is; but it would receive pretty general assent that

Christianity cannot well include less than is expressed in this Pauline statement.

I. Let us look, then, for a moment at what is included in this proposition. First of all, the historical factor in it is very noticeable. This becoming a Christian is of itself a historical event—it is a change taking place in a human being in time and finding outward expression. It is historical in another sense. This new event in the life of the man is mediated by Christ. I am not speaking now of any theory of the atonement, nor am I insisting on an Augustinian or Arian exegesis of the verse; I am simply trying to keep clearly in view what it would seem to be impossible to forget, though it is at times forgotten,—that Christ is an absolutely indispensable element in Christianity. Now this Christ is a historical factor in Christianity. It makes no difference whether our thought centers on the Nazarene Jesus or on the Son of God regnant with the Father; whether we view him as a human pattern manifest once for all in Gallilee, or a progressive growing ideal living in the Church through the ages,—however Christ may be conceived he must remain a historical reality and must bring into Christianity a historical element. Our wish has nothing to do with it. We may rejoice or lament, but we cannot change the fact.

Until the evidence for historical fact is convincing and indeed long after it has been generally thought to be conclusive, it is quite proper to hold toward it a critical attitude. The reality of a supposed historical fact can always be challenged by the impeachment of evidence on which its credibility has depended. For instance, one of the best established facts of mediæval history has generally been thought to be the altogether predominant influence of Peter the Hermit in arousing the crusades; but the trend of more recent historical criticism is to indicate that his work was comparatively insignificant. The presence, then, of a historical factor in Christianity makes it unavoidable that the fact of the reconciliatory mediation of Christ should be challenged by the passwords of historical evidence. The alleged inability of Christianity to meet the tests thus imposed has been heralded from the time of the Jews who jeered at the carpenter of Galilee, down to the last manifestation of crocodilian grief over the historic untrustworthiness of the

incarnation. We have no reason to think that the future is to be essentially different from the past, and since the past has witnessed a criticism of this historical element practically unintermitted there is every reason to suppose that the same will be true of the future. Such being the case Christianity must, if it will give a reason for the faith that is within it, put forth a body of literature on the belief in that historical factor to which it holds.

2. A second fact wrapped up in this brief Pauline statement of essential Christianity is this: This historical process must have taken place on this earth,—it must have taken place, and it must continually be taking place on this earth. This being the case, it must conform to the condition of things on this planet. A place must be found for it among the great patterns which determine what shall be the figures woven on the loom of universal law. Men have had a great many different ideas of the world in the last two thousand years. There is little in the present scientific outlook to indicate that there are not to be a great many more. Christianity, as a phenomenon occurring in the world, must somehow be in accord with the view of the world believed to be true. It must be either explained or explained away. Its ability to fit into a new order of the world is sharply challenged. The more triumphantly it demonstrates its adaptation to the view of the world at one time held to be true, the more keen will be the attack upon it when that view is in any respect altered. It would seem as if the effort rightly to adjust different parts of God's truth to each other—an effort which because of the blurred vision of its participants has sometimes too truly been called the conflict between religion and science—it would seem as if this effort would long continue to furnish a considerable body of literature.

3. A third fact coming out of the Pauline definition, and having a significance somewhat similar to the preceding, is the fact that this essential Christianity so compactly expressed implies a conception concerning man. There seems to be no doubt that, however it may have come to be, there exists in the background of Christianity the recognition that man is out of the true relation to God—somehow separated from Him; and that through Christ that state of separation has ceased to exist.

From the earliest times to the present there have been those who, on one ground or another, have sought to deny it. This position Christianity has been obliged to defend.

4. And last, Christianity, as expressed by Paul in the passage quoted, has an idea respecting God. It presents a God righteous, wrathful, loving, and standing ever in an attitude of at least potential reconciliation toward man. If men should cease to think about God, they would cease to be either rational or religious. To cease thinking about God is to throw away one's birthright. So long as God is thought of as relating Himself to the world and relating Himself to man it is absolutely impossible that changed thought respecting one term of the relationship should not modify thought respecting the other term. The result is simply inevitable that as human thought has shifted or progressed in other directions, its thought respecting God should change. Any such change would necessarily suggest, and almost inevitably imply, some attempted modification in the Christian idea of God. Attack and defense become thus morally certain.

These four factors, then, in Christianity as it exists in the life, and as it speaks through the word — the four factors, historical, scientific, psychological, and metaphysical — have led to the well-nigh inevitable result that not only the constructors of the theological Jerusalem, but the preservers of their own vital faith, have, through all the centuries, been obliged to build girded for the fray, ready to repel assault.

II. Bearing in mind, then, this essentially four-fold character of Christianity, with the correlative of a four-fold attack and a four-fold defense, and keeping clearly before us the consequent liability of men, by the emphasis on one factor, to substitute a part for the whole of the truth, I would call attention to what seems to me to be the prevailing tendencies of the thought of the time among us. It is not my purpose to enter a personal judgment or criticism of these tendencies, but rather to state what appear to be the facts.

First of all, it should be said that the classification of current apologetic thought in the United States is exceedingly difficult. In Germany theological thought runs in schools centering about some one man, or about a somewhat clearly

defined philosophical or theological position. It is, therefore, comparatively easy to set writers off to the right or the left of this pretty well established norm. The same seems to be true, though to a much less pronounced degree, of English thought. With us here it was much truer a generation ago than it is to-day. At the present any such method would reach results both inadequate and misleading. It is well-nigh impossible to classify our theological writers into schools without doing them obvious injustice, and it would be still more unfair to pick out here and there particular authors and call them typical. It has seemed to me, therefore, to be more just to classify by tendencies of thought rather than by men. Personalities and elaborated theologies may be quite antagonistic when their philosophical and apologetical positions may be very properly grouped together. This intermeshing of ideas is in large measure explained when we recall that, in addition to the development of the indigenous thought of our country, which we may typify by Park on the one hand and Hodge on the other, we are also influenced by the indigenous thought of England. Germany, too, is increasingly influential; but some get their German theology direct from its source, while others prefer to accept theirs filtered, or adulterated, by coming through English channels.

Before passing to the discussion of ways of thinking which are distinctive and, so to speak, separatistic, I would call attention to certain widespread and pervasive tendencies among us which provide the atmosphere in which any thought must grow. These must be recognized with clearness to apprehend distinctively apologetic movements.

The first is the prevailing religiousness of our time. Our age is a religious age. The interest in the general topic of religion is widespread. Religion is recognized as being a present force, as well as a historic phenomenon which it is worth while to examine. The interest in the Parliament of Religions, the amount of religious literature that finds its way into the magazines side by side with the short story and the political pronunciamento, the organization of the American Protective Association, the spread and growing influence of the Salvation Army, the coming into existence of the word "slumming" as the expression of a movement the efficacy of which is already

threatened by its fashionableness, the almost entire silence of anti-religious expression, the total collapse of movements such as that of Charles Bradlaugh, which seemed but a short time since to imperil the religious life of England, — all these and many other signs point to the fact that our age is religious — in a sense, at least.

But ours is not only a religious age, it is a distinctively Christian age. The progress of missions and the recognition of the missionary as a great civilizing force, the founding of great Christian institutions, the appropriation of Christianity by science as one of the evolutionary forces determining human progress, the dislike of Mr. Huxley to be called an infidel, the assertion of Mr. Ingersoll that he would join a Church if one of the right kind were in his neighborhood, the praise of Christ uttered on the anarchical platform, — this universal approbation of Christianity, if Christianity could only be defined as the definer judges right, tends to obscure the line between Apologetics and Polemics and inclines the apologetician to pray that he may be delivered from his friends.

The result has been that we are coming to appreciate more and more that one of the problems of our time is to define Christianity. Our age has become analytic. The desire to reformulate Christianity, to say nothing of the sense of the desirability of such reformulation, is in the air. It expresses itself in criticism, in speculation, in prophecy. There is strikingly manifest a vague sense of an approaching climax of some sort. The pessimist sees the thunder clouds of an impending disaster; the optimist discerns the morning star of a new reformation. Both with a purposeful energy strive to strip away the false accretions, the adventitious shibboleths, the dry husks of Christianity and disclose the vitalizing central kernel which both agree will endure, if anything abides, after the passing of the approaching crisis. Men are not now satisfied with describing the completed growth of Christianity as it appears in the history of civilization, like some noble banyan tree stretching out its branches toward new lands and sending them down into strange soils, thence to grow into more umbrageous beauty and more beneficent fruitfulness. Neither are they content to portray the gothic stateliness of the Christian creeds rising in arch above arch of revelation articulated with

logic; the angles and projections decorated, to be sure, with figures, grotesque, terrific, sometimes absurd enough; but the whole structure moving upward with rhythmic majesty to exalt on its spired summit the cross of Christ. To do this is not enough. They wish by scalpel and microscope to ascertain wherein is the germinal power that has given vitality to the history, what it is in the cross which has subjugated the creed to its elevation.

There is nothing evil in this desire. An age, in many respects so new as ours, must, in loyalty to self, analyze the old Christianity which has come down to it, just as it sends the old sun's white light through the spectroscope. But there is always the danger that the result will be that of the student who seeks for the soul in the dissecting room. Analysis is good; but the residuum may be so insignificant as to be valueless. We are all of us familiar enough with that style of reconstructing Christianity which consists in whittling it down to accord with personal whim, the fad of a class, or the dictum of a school; and then professing great zeal for a result which may have all the vagueness of a ghost or the charnel-born hideousness of Frankenstein's creation.

In the dissection and reconstruction of Christianity to learn its germinal principle and its essential elements there are two dangers:—first, that a part of the germ will be mistaken for the whole; second, that the germ, though truly found, will be substituted for the whole of Christianity. It is especially against a false analysis of Christianity, and a perverted use of the products of a true analysis that the Apologist of to-day must guard the Church.

In addition to the religious, Christian, and analytic spirit of our age, we should further note its philosophic temper. Whoever comes to the question of the nature of the Christianity which is to endure finds the method of his approach conditioned by his philosophy. He who would undertake either the analysis or the defense of Christianity will find that his analytic processes and his tests of truth are largely determined to start with. At the present time in the United States the two chief moods of philosophic thought stand facing each other in most distinct antagonism. They are empiricism and idealism. When engaged in sharp controversy the idealist is inclined to

say that his opponent digs his conclusions from the mud, and he is met by the rejoinder that the idealist carves his from the clouds. If the idealist insists that the empiricist will land in the void of utter skepticism, the empiricist is apt to reply that the idealist must remain within the empty prison of his own skull. Both parties shout "Back to Kant!" but one party would go back to the side of Kant's philosophy which developed out of Hume, and the other to that which developed into Hegel.

In addition to these two main currents of philosophic thought appear those who would attempt a reconciliation by means of the common sense of the Scotch philosophers or by the high eclecticism of Lotze, or would seek to obscure differences in the unknowable of Agnosticism. It is one of the most peculiar phenomena of our American thought on the Philosophy of Religion that there is distinctly discernible a German and an English influence, but that the Neo-Kantianism of Germany looks back to Hume whom the new English philosophy is increasingly disowning, while the Neo-Hegelianism of England traces its ancestry to the professor in Berlin whose philosophy has become a by-word to a large part of thinking Germany. It is quite too early to say what will be the outcome of this mingling of Teutonized English thought and Anglicized German philosophy when submitted to distillation of the cosmopolitan American brain. This very confused interplay of philosophical presuppositions is one of the striking peculiarities of our current apologetic thought.

While, viewed from one side, there is a remarkable diversity of philosophical opinion, there is, in another respect, a unanimity quite as worthy of note, — this is its monistic tendency. The eighteenth century was characteristically dualistic. It thought of God and man as far apart and chose to keep them there. It inclined to the sharpest kind of distinction between matter and mind, and the scandal caused by Locke's rather harmless suggestion that it did not seem impossible that matter might be endowed with the power of thought did not cease vibrating for a century. The mood of to-day is just the reverse. God is brought into the world, or the world is absorbed into God. Mind is a form of motion, or force is the expression of an infinite will. Again we hear of a double-sided somewhat with a

spiritual and material side. It is easy to call many of these views materialism and pantheism and to rule them out as exploded. But the simple fact is, that no such disposition will hold. Those advocating such views insist that neither the world nor God are by them so conceived as to make the historic connotation and consequent condemnation of the words pantheism and materialism applicable, and that the discussion is still open. We all know that somehow or other we are so made that we apprehend things as multiplex, and also that it is inwrought with our nature to at least try to bring things into a unity. Starting with the unity to account for a multiplicity, or starting with multiplicity to reach a unity. Therein still lies the task of the philosophical Sisyphus. Now it is beyond all question that the tendency of both metaphysical speculation and scientific hypothesis is in the direction of explaining the multiplex in terms of the unitary. A generation has seen a marked increase in this tendency, especially on the scientific side.

This leads me to notice the last general characteristic of our thought. It is its almost universal acceptance of the idea of evolution, in some form. Evolution in its large sense has nothing new about it. Human thought, through the consciousness of the self and of the phenomena of the outer world, came to the ideas of unity and multiplicity, and has been trying to reconcile them ever since. The passing over from unity to multiplicity, or back again, involved the idea of change, not only "being," but "becoming" had to be included in a philosophy. Early Greek thought hit upon this idea of evolution as one which came nearer than any other to making the "how" of change thinkable; it brought, at least, a unity of process into the persistent multiplicity of nature by eliminating the apparent jerkiness of its progress from stage to stage. It is a mood of thought that has ever since been fascinating to speculative minds. Early in this century it was active in the minds of metaphysicians. Hegel provided it with a dialectic in Germany; and Spencer in England, moving along original lines, asserted its universal validity. But the facts of nature as investigated and interpreted by the great scientists were persistently opposed to the applicability of the *a priori* theory of the philosophers to the facts which could be tested.

The year 1859 is not fixed as the beginning of an epoch be-

cause at that time science introduced a new formula into thought; but because in that year Darwin's *Origin of Species* presented a mass of facts collected with the greatest care and interpreted with the greatest skill, which went to show that the realm of nature which had presented to philosophical evolution the most obstinate front was really best interpreted in accordance with this theory. That which has been popularly thought to be the repudiation of metaphysics, may not improperly be claimed as its supreme vindication. The result has been that two realms of thought, the speculative and the experimental, which had long been conceived to be facing in opposite directions, suddenly found themselves marching side by side. It is not, therefore, altogether strange that we so frequently find the scientist speaking as a metaphysician, and the philosopher as a man of science, while literary men talk with an impartial indifference about thesis, antithesis, and synthesis, or integration, disintegration, and reintegration, and we are all evolutionists of one sort or another. It seems to be generally accepted at present that the idea of evolution does more to reconcile the apparent logical contradiction between the one and the many, the changing and the steadfast, than any other idea. It is thus a great power leading to the unification of the universe, and contributing to the current monistic tendency of thought.

This strong evolutionary monistic tendency, combined with the desire for analysis, leads to a one-sided demand to compress Christianity into a simple formula, the expansion, interpretation, or evolution of which should realize its totality. Let this formula be conceived as essentially volitional, and there results legalism of some sort, either ritualistic or humanitarian. Let it be conceived as essentially intellectual, and Christianity becomes conceptualized and made to consist in the possession of a true idea. Let the formula be put in the terms of the relation of man to man, and Christianity becomes socialized and the divine indwelling and the human upgoing are eliminated. Let it be formulated emotionally and Christianity becomes identical with mystical ecstasy. Much of current apologetic thought would admit of grouping under such heads, but it seems to me that we come nearer to the heart of the matter by noting the tendency to disproportionate emphasis on Christian truth as it manifests itself in relation to the four elements noted in Paul's

epitome of Christianity. These on the whole, it seems to me, indicate a healthy tendency, in spite of their onesidedness to lay the emphasis where Paul does.

III. The four elements in the Pauline epitome of Christianity, you recall, were the scientific, the historic, the psychological, and the metaphysical,—or as they may for the present purpose be characterized, the Cosmic, the Christic, the Anthropropic, and the Theistic. Now it is characteristic of our time to attempt to define and to defend Christianity exclusively in the terms of one of these four elements. It is not peculiar to the present that the definition and defense of Christianity should be confined to one of these lines, but it is somewhat unusual that each of the four lines should synchronously be so followed by different thinkers as well nigh to exclude all others. The Germans boast that their philosophy, as a whole, is the only philosophy which has, in its history, lived into all phases of philosophical development, from that thought out by the speculation of the early Greeks to that wrought out by the knife and the clock of the psycho-physical laboratory. American thought is characterized by the attempt to think along all the lines at the same time.

1. The tendency of the Apologete till long past the middle of this century was to lay the emphasis on the Cosmic element in Christianity. The truth of Christianity was made to rest on the demonstration of the truths of "Natural Theology." Christianity itself was viewed rather as a body of doctrine and faith was esteemed to be the intellectual assent to this. From the phenomena of the outer world the effort was made to demonstrate the existence of a personal God, with attributes substantially those taught by dogmatic Christianity. The laws directing these phenomena were conceived as the expression of His will laid upon nature from above. The so-called physico-teleological argument furnished the principal basis for this conclusion. Nature thus demonstrated God by its regular laws.

Side by side with this "Natural Theology" there existed another theology, more or less precisely formulated, which was Christianity. The fact that this was Christianity was demonstrated by the evidence as to the genuineness of the books of the New Testament. The truth of this Christianity was to be

proved by its supernatural origin. The fact of its supernatural origin was shown from its promulgation by those, the truth of whose teaching was established by accompanying violations of that order of nature which was established by God, and by means of which men had been brought to believe both *that* God was, and *what* he was. These laws had led to the belief in an omnipotent legislator, and hence their violation could be brought about only by supernatural omnipotence.

It will be seen that the truth of Christianity was thus made to rest on a knowledge of the laws of nature and of God's relation to them. It implied that man knew the laws, that they showed him God, that they had been violated, and that their violation vouched for the truth of him at whose request this violation was wrought. The whole fabric of Christianity, it would thus appear, could be overthrown if ignorance of the laws of nature could be proved, if the logic which showed that they demonstrated the being and nature of God could be shown to be peccable, if the fact of their violation could be denied, or the conclusion from the fact of a miracle to the truth of a doctrine could be invalidated.

Now it is not of course true that the above form of argument, in precisely this harshness of outline, is often advanced at the present day. And it certainly cannot be said that, though the attempt has been made to overthrow Christianity by resorting to all the methods above indicated, we must cease singing Addison's inspiring paraphrase of the nineteenth Psalm. There is still noticeable an effort, with all the advance of knowledge in the realm of nature, and in the midst of all the deviousness of logical formulation, to keep to the front the idea that Christianity, in its nature and in its truthfulness, is to be made dependent on what may be known of the phenomena of "the natural world." The effort of a couple of decades ago to disprove science by means of Christianity, has largely given place to a scarcely less perilous attempt to make the newly discovered facts of the naturalist, and the theories of the naturalistic philosopher, prove the truth of Christianity. At times it is more than implied that the simple parables of the Master and his illuminating figures of speech were nothing other than the formulæ of modern biological speculation "accommodated" to the ignorance of the unscientific Jewish peasantry.

I have characterized this attempt as perilous. It has seemed so to a large class of thinkers who, while they rejoice that "the heavens declare the glory of God and the firmament showeth his handiwork" believe nevertheless that science has vastly more to learn about those very heavens, and that the method of the Divine handiwork is still only very partially made manifest. They are warned by the bitterness of past controversies that any analysis of the nature of Christianity which identifies it with "the light of nature," or which makes its trustworthiness dependent on the finality of current scientific conclusions, represents an exclusive emphasis on a phase of Christian truth which deserves only a subordinate place. It is recognized by them that the fact of reconciliation, however conceived, must have as its surroundings those phenomena which physical and biological science claim, rightly enough, as the field of their untrammelled investigation; but they protest against the construction of the event in terms of the environment. To them it seems as if it were the attempt to drive the actors from the stage and then reconstruct the drama from a study of the latest appliances in scenic representation. Hamlet with Hamlet left out is bad enough, though Ophelia and old Polonius still remain. But what hope is there of holding the audience simply by the exhibition of the castle on the dreary Danish coast, by the erection of the dias and mimic stage upon which no players pierce the guilty conscience of king and queen, or even by the grim spectacle of Yoric's skull. Hamlet, they urge, lives on as the revealer of mankind to himself whether each change of scene be represented by a placard fastened to the bare wall, or by the most accurate, brilliant, and stately stage setting. So long as the drama remains there is little danger that the stage, however reconstructed, will cease to be serviceable.

Now it is no purpose of mine at this time to adjudicate between these different moods of thought but only to remark on the growing conviction that a "Natural Theology" can be constructed on the basis of the new scientific discoveries, which is quite as accordant with the truth of Christianity as was that based on the science of a century ago; and at the same time to remark the tendency to distrust the efficacy of any Natural Theology to construct or modify essential Christianity; and to indicate still further the maturing judgment that the scientific

theory of evolution does not involve a revolution in Christianity any more than Embryology, by linking man with the *Amœba*, overturns the multiplication table.

2. In the scientific or cosmic phase of apologetic discussion of which we have just spoken, the tendency is to attempt to define and defend Christianity in the terms of its environment, or of its relation to its environment. In that phase of which I would now speak the tendency is to interpret and support Christianity by means of the nature of its cause. The former looked on Christianity as something which, since it is in the world, must be correlated with and explained by those formulæ which are conceived most truly to express cosmic phenomena. This fixes its eye on whence Christianity comes, conceives it as primarily and continuously due to the activity of God in the world, and proceeds to deduce its nature and to provide its justification from the nature of its cause. God being thus and so, the method of His activity must be thus and so, with the consequence that the process of reconciliation and the medium for the carrying on of this process must be thus and so. As the former laid the principal emphasis on the inductive process, so this puts the chief stress on deduction. As the former sought to find in sense experience the key to knowledge and the test of truth, so the latter finds its guide to knowledge in the logical processes of the reason, and determines the truth by its conformity to the necessity of thought. One, then, is essentially phenomenalist, the other essentially metaphysical in its mood. One says what Christianity must be because of its environment, the other what it must be because of its cause, but both go to prove what Christianity must be, and conclude from what must be, to what is. Both make use of the theory of evolution as the means by which to construct and defend Christianity, but the evolution of one moves along the line of the thesis, the antithesis, and the synthesis of ideas, the other along the line of the action, reaction, and correlation of forces. To one the real world is intellectual, to the other it is dynamic.

In its most abstract form the position of this class of thinkers may be put in some such way as this. God is the absolute reason, the perfect unity in which all apparent contradictions are resolved. We come to know that God is, and what He is,

not from any process of argumentation similar to that of the Deism of the eighteenth century. He is conceived as the precondition of all thought. Not the precondition in the sense that he has created the man and thus brought into being the thinker who otherwise would never have existed ; but He is the precondition of thought in the sense that the thought of God is a preëssential, if any thinking is to have logical consistency. God is not to be conceived, however, as the unifier of all thought in the sense of an abstraction from all individual thoughts. God is conceived as in such a sense the absolute, infinite, reason that my reason in its activity is due to the energizing through it of the Divine reason. God thinks through me.

Now, it is urged, though this is the truth, men have not always conceived of God as being thus the unity of all. They have believed themselves separated from God and have regulated their conduct and formulated their religious activities under the conception of a separation from God. Into the consciousness of Christ, however, there came, as into the consciousness of no other human being, the conviction of the unity of all in God, and therein lies the essence of his teaching. Christianity thus consists in the appreciation that in God is the unity and the goal of our finite lives. To this goal the religious thought moves onward through advancing antitheses.

By others the same general line is pursued in a somewhat less abstruse fashion. Personality, rather than thought or reason, becomes the guiding word. It is argued somewhat as follows. We must think of an ultimate being. Since we are men we must think like men, such necessary anthropomorphism does not in any way invalidate the trustworthiness of our judgments. Our highest conception of being is that of a person, and we are justified in attributing personality to God. Personality craves self-impartation, hence the incarnation as the necessary expression of that which man must think the Divine nature to be.

In general it may be said that four chief factors enter into this phase of thought : first, the belief that the ultimate being is the absolute reason ; second, the belief that the nature of this being can be ascertained by the study of the logical processes of the human reason ; third, the belief that true religion

consists in the concurrence of the human with the Divine reason, or the recognition of the unity of all in God ; fourth, the belief that this conception was most fully realized by Christ, and hence the religion of Christ is the true religion. I am quite aware that no such compressed formula could do exact justice to any writer, and that the third and fourth factors would be interpreted away to the right and to the left into a wide divergency of speculation, yet I believe the general trend of thought has been truly and recognizably presented.

This undoubtedly represents a way of thinking followed by many great minds and noble Christians from the Greek Platonists of the early Church down to the present day. There are, at the same time, apologists among us who think that, logical and thorough-going as such a scheme of Christian thought may perhaps be, its Christianity is swallowed up by its philosophy, and its religion by its metaphysics. They raise the question whether the ultimate being recognized by metaphysical speculation and the God of religion can ever be proved to be the same. The reality of the religious knowledge of God and the truth of Christianity must not, they urge, be left hanging on the validity of the conclusion from the necessity of thought processes to the nature of the ultimate being, or on the demonstration of the supreme philosophical acumen of Jesus of Nazareth.

3. From these efforts to construct Christianity in the terms of its environment and its cause, it is natural to turn our thought to the phase of apologetic thought which has striven to fix itself on the facts of history and to center itself in Christ. We hear a great deal now-a-days about the "rediscovered Christ," about the return to the "historical facts of our faith," and about the "Christo-centricity" of true theology. The excessive emphasis on either of the two foregoing ways of thinking comes very near to eliminating the historic Christ from Christianity altogether,—the first by reconstructing Christ in the terms of natural phenomena and testing Christ's teaching by its accordance with the conclusions of modern science; the second, by reducing Christ to the most accurate and complete formulator of an idea, possessing which modern thought no longer needs the historic personality.

Those who accentuate the historical Christ assert most strenuously that the truth of Christianity cannot be demon-

strated from the fission of a primitive call, or its essence compressed into a short philosophical formula. Christ as a historical personage, — discerned as such, believed in as such, loved as such, as such the medium of the reconciliation between God and man, is the very essence of Christianity itself. It is not the more or less voluntary adjustment to a spiritual environment, nor is it the clear apprehension of a profound metaphysical proposition that makes a Christian of a man, but a sense of personal relationship to a historic person. The environment may largely be left to take care of itself, metaphysics may or may not reach the truth respecting the nature of ultimate being, but Christ remains "the same yesterday, to-day, and forever," and through him the soul comes into a new relationship to its God.

Now this position seems to be clear enough and definite enough. There is nevertheless a very considerable diversity of view among those who hold this general way of thinking, determined largely by their philosophical habit, — whether they are predominantly empiristic, idealistic, or mystical.

The tendency of the first is to turn back to the Christ who lived at the beginning of this era, and to study Him as the Gospels have reflected the effect He produced on the experience of His time. They would listen with the shepherds to the angels' song, they would bow reverently by the manger in Bethlehem, they would stand with the twelve on the Mount of the Beatitudes, and utter praises by the tomb of the raised Lazarus. They would grieve beside John in the presence of the agony on Golgotha, they would welcome the Lord in the loveliness of the Easter dawn, kneeling with Mary, they would hail Him "Rabboni," and in that word enunciate their creed. The heaven-sent one; the spotless, gracious, sacrificial, life; the matchless teacher; the risen God; His reality is assured, and looking back to Him, the reverent spirit sees in the footprints of the Son of Man the places for his feet, in the teachings of the Master the law of his conduct, in the death and resurrection of the Saviour the pledge of his eternal felicity. His ideal is to study the records, and to reproduce in his own life that which he believes to have been the religious experience of the disciples.

This retrospective conception of the historical Christ is not

confined to those who hold to His divinity, but has found earnest and beautiful expression on the part of those who reject the divine, and even the miraculous, in the life of our Lord. Historical criticism has done something to modify the picture of Christ, but it has proved quite impotent to put an end to the employment of this method of ascertaining the truth and essence of Christianity.

From a more metaphysical view-point this supremacy of the historic Christ gets a different emphasis in proportion as thought is fixed on the significance of Christ's earthly appearance, or of Christ's eternally historical efficiency. By some the life and death of Christ on the earth is conceived to have such a significance with reference to God, or to man, or to both, that somehow or other through that event there is wrought, actually or potentially, the state of reconciliation. It would be quite out of place to bring any discussion of theories of the Atonement into an apologetic paper. This only is to be noted, that while there is beyond all question a marked tendency to decline or avoid a precise formulation of a theory of the Atonement, there is no less evident in some quarters the determination to fix in the Atonement alone the essence of Christianity, and to regard the earthly existence of our Lord as in some way the achievement of it.

Equally emphasizing the significance of the historic Christ, and with a similar tendency to the metaphysical rather than to the empiristic construction of Christianity is another view of growing spread and influence. By those of this way of thinking the center is not to be found in the significance of the historic Christ while He was on the earth, so much as in the significance of the eternal Christ in whose reconciliatory activity His appearance in Galilee was, so to speak, an episode.

Starting with an idea kindred to that of the divine Logos of John's Gospel, Christ is conceived as the Creator of the world and the power working and fashioning the whole course of the world, until it arrive at that

"far-off divine event
Toward which the whole creation moves."

The knowledge of Christ becomes thus the totality of all knowledge. Since Christ became man, it was made possible for man, by entering into Christ's thought, by having the mind that

was in Christ, to enter into the innermost secrets of reality. Christ thus becomes the key to philosophy. He is no less the center of the religious idea. Through the oneness of the human Christ with God humanity comes to the knowledge of its potential unity and essential oneness with God. Still further, since He is the divine Logos which is within the world working out through the world the divine idea, Christ becomes the basis for a true metaphysics of the natural sciences.

The trend of this line of thought is thus, it will be seen, most thoroughly in accord with the Monoism of the modern *Zeitgeist*. While its basis is the historic Christ, Christ is conceived as the energizing activity in the universe. Thus, while it is Christo-centric, its general line of thought shows marked kinship with that which I have characterized as metaphysical or Theo-centric. The chief difference lies here, that while the former tended to eliminate Christ from Christianity, this tends to eliminate God from theology. That while the former points towards absorbing into the metaphysical ultimate being the object of all religious activity, the latter tends to absorb the first two persons of the Trinity into the third. The former tends to make Christianity a philosophy, the latter to make an all-embracing philosophy out of Christianity.

There remains to speak of the third method of apprehending the historic Christ as the center and defense of Christianity. This I characterized as the mystical, or perhaps better, the emotional. I am quite conscious that the application of either of these terms is only relatively correct, and that, taken apart from the antithesis to scientific and metaphysical, they would be misleading. Still it seems to me that in the connection they are the ones which are most accurately descriptive. Here the central Christ is not conceived as the Christ of the synoptists, who is looked back to either as the inspiring and light-giving example, or as the one who on Calvary achieved atonement for mankind. Neither is He conceived of as the expression of the divine reason, in elaboration of the Prologue to the fourth Gospel. The latter are rejected as vicious combinations of metaphysics with religion: the former is cast aside as resting on a line of evidence which may be historically unverifiable. The Gospels do, however, it is urged, represent beyond all manner of doubt the consciousness of the early Church

respecting Christ. The fellowship of the Church had the consciousness, through this Christ, of being brought into a oneness with God — an ethical rather than a metaphysical oneness. They appreciated that this changed state was mediated by Christ, and that the Gospels presented the Christ through whom this mediation was accomplished. Precision as to the detail of the Gospel narrative is quite a minor matter. If not objectively true, it was true to the consciousness of the Church. Since that time, especially since the advances in natural science and historical criticism, the conception of Christ has been fluctuating. But through all change of detail the conviction of the Church has remained unchanged that a state of ethico-religious separation from God has been succeeded by a state of ethico-religious union with Him, and that this change has been brought about by means of Christ, and only by means of Him. This Christ is neither the fixed historic Christ of the past, nor the eternally effectuating reason, but a historical Christ living in the consciousness of the primitive Christians, and living on with a continually renewed life in the history of the consciousness of the Church, though the Church of the nineteenth may conceive of Him quite differently from the Church of the first century. The apologetic purpose of such a view is obviously to save Christian faith from being made over into a philosophy, and also, by bringing the reality of the mediating Christ within the believer, to avoid all danger from the fallibility of historical evidence, or from the incompatibility of the Gospel Christ with his natural environment.

4. The foregoing mood of thought leads naturally to the discussion of the last tendency which I mentioned, and which I characterized as psychological, or anthropological. This insists that the center of Christianity is not to be found in its environment, or in its cause, or in its mediator, but in the thing itself. Christianity is first, last, and always a state of the Christian himself. This, it is urged, is true of every religion, and the attempt to ascertain what a religion is in any other way than by its analysis, and the attempt to defend it in terms of anything other than itself, or to condition it by anything outside of itself, is little short of absurd. The nature of Christianity is not to be deduced from scientific, historical, or speculative conclusions respecting the world, Christ, or God. Its

nature is to be ascertained from the study of the state of being a Christian.

This fundamental position may, and in fact does, lead to two extremely antagonistic ways of viewing both the nature and defense of Christianity. The one looks upon the whole religious life as something mystical; Christianity is a sort of esoteric possession of those who have been illuminated respecting its mysteries. Only he who has entered into this peculiar and exceptional religious experience can discern what God, Christ, reconciliation, mean. It is evident that such a position puts the truth of Christianity outside the bounds of all controversy.

At the other extreme are those who would treat the experience of the regenerate man as a phenomenon repeatedly occurring in history, experienced by great numbers of those who have been esteemed the wisest and purest of their race. As such it admits of exact scientific examination, like any other historical or biological phenomenon. The one condition necessary to enable any man to have the experience is to fulfill the necessary conditions — just as it is necessary for a man to put his eye to the telescope and to use it rightly in order to see the rings of Saturn. The condition being fulfilled and the experience having been undergone, the evidence is complete and demonstrative.

It is obvious that if Christianity consists solely in the state of being a Christian, and if its truth is to be accepted on the evidence given by this state the important thing is to get a correct notion of what this state is.

It is first of all a new condition of the inner man — of the religious nature. The fact that this is new implies the existence of a previous state which was old. One can thus speak of it as a changed religious state. The latter expression implies the conscious going over from the earlier state to the later. In many religious experiences there can be traced no conscious change, only a growth within one state. But even in such natures there is discerned by the Christian the possibility of another state, and the necessity of a certain conscious and constant effort to keep one's self above it. This other state is also discernible in some who disclaim to have had the peculiarly Christian experience, while the experience of others tells of

the transition from one state to the other as having taken place with the fullest consciousness. Then too, as embryology has been found to be illuminative of palæontology, and the history of bygone animals has proved explanatory of the growth of the embryo, so, in a somewhat similar way, the history of religions throws its light on the Christian experience, and the experience of the individual Christian aids in the apprehension of the history of religion.

The Christian experience thus reveals the presence of a new religious state, a state new to the individual and new to the world. The further analysis of this state does not show it to consist in a new apprehension of the scientific laws of the universe and their relation to man. Relatively speaking those laws are indifferent to it. It knows that no change in them could make that experience unreal. Furthermore the change is not fundamentally an intellectual one. The identity of the thought world with the world of things, the method by which multiplicity can be interpreted in terms of unity or the reverse, the nature of ultimate being in itself considered,—these are not the subjects a change in the view of which constitutes the state a new one. God, to be sure, is conceived; but God is conceived religiously and not metaphysically. Not what God is as a law-giver to nature, not what is His unitary nature as the ultimate being, but what He is in His personal relation to the individual is the chief thing, if not the only thing, that, so far as God is concerned, enters into this new religious state.

This state is thus not primarily intellectual, but is properly classified rather with the phenomena of the feeling or the will—they being often considered to be but the two sides of the same "faculty." As the emphasis is laid on the side of ethics, this state is viewed as the recognition of a new sense of obligation to obey the requirements of an ethical ideal. That which is the right comes before the man with a new clearness and in loyalty to it he finds a new joy. What was before feared and disregarded, so far as possible, is now loved and obeyed to the full limit of a growing capacity. The moral law is felt to be the law of God.

As the emphasis is laid on the feelings, this new state is characterized as a state in which one finds set before one's self a new, purer, generally celestial, goal of his desire. That which

had before seemed to him to be the desirable was low and impure ; his longing now goes out to the attainment of objects of desire which he had not before apprehended.

In this new state the man feels himself reconciled to God. He has not become lost in the abyss of the absolute. This unity does not consist in the new consciousness of being one in essence with God ; but that which was at once the necessary postulate of an ethical judgment and the supreme ethical ideal, that from which he was separated and the commands of which he would not obey,—that is now known as the God with whom he is reconciled. At the same time the religious feelings which had ceased to yearn for the objects of desire which are low or temporal and had become fixed on God as the highest good, now grasp the assurance that the goal of their striving is attained. The man is God's and God is his, and God is love.

This new state with its changed relation to ethical ideals and its assurance of the attainment of the religious longings could never have been reached by the man's own striving nor by any process of his thought. However the mind might struggle toward it there could never be the blessedness of Christian certainty except through the revelation of God in Jesus Christ. The ethical ideal may give its law, the religious desires may set their goal, but it is only through Christ that such a conscious relation to God can be secured that the attainment of the ethical ideal or the fulfillment of the religious desires may be so experienced and anticipated as to give rest.

The purpose of this general method of procedure is to hold fast the religious assurance of God, and the necessity and the true revelatory character of the historic Christ, while excluding the dependency of real Christianity upon a scientific view of the world, or upon metaphysics, or upon the precise trustworthiness of historical evidence.

IV. These then, are, it seems to me, the chief apologetic tendencies of the time. In the expression of them all there is manifested the desire to formulate a statement of the truth of Christianity which shall somehow be adequate to the wide horizon beckoning the thought of the end of the nineteenth century.

So far this is all good. The Christianity of to-day must be

large, high, broad, generous. Christianity must be as wide as truth. It is to be regretted that in the name of breadth the attempt is so often made to narrow in the largeness of Christianity by reconstructing it exclusively in terms of the truth most lately apparent to the apologist. This attempt, together with the general feeling of unrest, the sense of crisis at the approaching culmination of the century, and the feeling that a triumphant Christianity must be carried over into the new age which is to come, — these have been influences at work to give impulse to such a diverse, partial, optimistic, and anticipatory apologetic literature as the last few years have produced, and to which the last twelve months has borne striking witness. Now when we pause to consider, we know that the grandest thing there is, is a truth, in its microscopic or telescopic or psychological or philological simplicity. We cannot make it bigger by patching on to it sections taken from other truths. Nor are we glorifying the universal truth by sacrificing to it partial truth. Truth when recognized is to be greeted with a grateful and docile reverence. To avoid the charge of a double truth by the annihilation of one-half of what is discerned to be true is to sacrifice to the Moloch of human omniscience.

There is much in the state of thought among us to recall the condition of Germany in the years of the transition from the eighteenth to the nineteenth century. There is the same intense, almost strained intellectual activity, the same breaking away from the past and sense of dissatisfaction with the present, the same effort to interpret the whole in the terms of now one and now another of its parts, the same striving for simplicity, the same sense of crisis, the same onward look. Our intellectual life is, however, much more complex, there is a much greater congestion of raw material for thought, there is no such blossoming of genius. Our literature has produced no Lessing or Goethe. Our Kant, Jacobi, or Herder has not risen above the horizon. Few will think they discern in the sky over Iowa college the prophecy of the overshadowing and fructifying influence of a Schleiermacher. On every hand men are calling out for one who shall achieve for our theology what the fervid and spiritual preacher in *Dreifaltigkeitskirche*, and the acute, synthetic, and catholic professor in the University of Berlin did for German thought.

The present state of things is deplorable, viewed from the side of apologetic science or from the standpoint of the personal religious life. It tends to make both scrappy, inadequate, and bigoted. But the road to a better state of things is not to be found along the line of the production of universal panaceas which are supposed to be curealls because they do touch some maladies. An apologetic science which sets itself seriously to the task before it will not be content to write brilliant criticisms of this or that phase of antagonism to Christianity, nor will it be satisfied to state how much of modern antichristian thought can be accepted without entirely dechristianizing our faith. It must set itself to the task of so analyzing Christianity that the result shall contain all the basic elements that belong there, and then try, in all faithfulness to the content so ascertained, to shape the principles of defense which shall be applicable to all assaults.

It would be exceedingly rash to prophesy what is to be the thought of the age before us; but I feel the profound conviction that however the theology of the immediate future may shape itself as a whole there are certain fundamental Christian verities which will come to the fore, and all of which will be recognized as essential to Christianity. The first is the Fatherhood of God. More and more will theology center itself there. I mean Fatherhood not in the sense of the "great original" of natural theology, not in the sense of the metaphysical unity which enwraps all particulars in itself, not in the sense of an energy, mental or material, evolving in the history of the world. Still less do I mean fatherhood of that good-natured invertebrate type from which "friendly visitors" try to rescue children. But a fatherhood which expresses the idea of kinship with the children, and at the same time is the embodiment of supreme authority, righteousness, love. The ideal towards which the purest aspiration of the child yearns, the affection in which the entire confidence of the child may rest. A relation thus not primarily dynamic nor intellectual, but ethical, personal, religious.

I believe also that there will be manifest a stronger grasp upon the historic Christ. There seems to me to be little probability of the general acceptance of that superlative exaltation of Christ which, for the sake of a Monism, reduces Fatherhood

to a barren, nominal, correlative to sonship, and refashions Jesus of Nazareth into an evolving idea. A personal Christ, not an ideal Christ, will be the power which, by the touch of heart to heart, by personal loyalty and personal devotion, by what he was and by what he is, shall continue to be that through which men find themselves brought into a new relation of religious oneness with God. From Christ as very man shall men learn what reconciliation means, and what fruit it should bear.

I believe, too, that in the future there will be a new recognition of the importance of the heart as over against the head in Christianity. Not the wise and understanding but the little child. Not mental acquisition, or logical accuracy, or profundity of thinking; but love and righteousness,—the highest expression of the emotions and the supreme goal of the will, constitute God likeness.

I believe, too, that in the future the Christian will learn that he cannot find God in the earthquake or in the whirlwind. They come from God, even as the crow flies to the right or to the left under divine guidance, but he will attempt no vaticination from such manifestations of God. He studies with fullest, alertest, interest the handiwork of the Father, rejoicing in each new knowledge which he gains of what the Father does; but he does not learn to love the Father through his works, so much as he knows that all the work is good and beautiful because it is the Father's.

If such express at all the elements which are to enter into the apologetic structure of to-morrow then the thought of to-day with all its confusion, one-sidedness, and inadequacy is by no means all bad. There is in it much to awaken a generous hopefulness. Truth moves forward not in even ranks, but now one, now another portion of it is rushed into unsymmetrical prominence by the enthusiasm of its upholders. In modern military tactics a change of front is not accomplished by the even, rigid, swing of the long line about its pivot, each soldier holding back to see that his comrade has kept up. There is what seems a helter-skelter scramble for the new line. Though the apologetic front at present seems pretty ragged, we need not therefore doubt the formation of a new and strong position.

In the tendencies I have outlined there is a recognition, distorted, perverted, perhaps, but yet, taken all together, a re-

cognition of the four factors that must enter into a complete view of essential Christianity. Further than this there is manifest a growing confidence that no fact of science will shake the faith of the Christian, and also a decreasing willingness to let the essence of Christianity be made contingent on any theories of mechanics or physics, or to condition the religious life by any summarizing of the observed method of the operation of God in the material world. They have revealed also an increasing willingness to glorify Christ, somehow conceived, and to make him the center of religious history; together with an acceptance of the essential religiousness of man as an assured fact in the world. Still further, and to my mind very significant for the future, is the markedly growing desire to fix thought on the essentially religious, Christian, phenomena of the inner man — of the heart — and to express Christianity and to sustain its claims on the basis of these. Without ignoring the intellectual side of the religious life, to dwell on the ethico-emotional, rather than the scientific or metaphysical factors as normative for leading to the best apprehension of what the Christian life is.

This turning from the without to the within, and from the head to the heart, is a sign hopeful for the future. So long as men are trying to express Christianity in terms of hydrogen, oxygen, and carbon, or are testing its vitality by precision of definition, or are busied solely in trying to bind it fast with a chain of historical evidence as to what once was, there is great danger of missing the thing itself. The air is full of surmise as to the reconstruction of theology which is to occur in the twentieth century. We have no great historical warrant for supposing that there will come into being any large and vital theology except as the result of reflection on a deepened and intensified religious experience. From the time of Jesus till to-day the historical rule has been that the heart precedes the head in the reformulation of Christian truth. God grant that in this turning of thought inward we may rightly discern the sign of a deepening and quickening religious life which shall prepare the way for a large outpouring of the Spirit which, in its turn, shall enrich our faith with a new and profounder experience and assurance of the Father, the Son, and the Holy Ghost, to whom be glory, world without end. Amen.

CHURCH UNITY.*

The subject for our consideration to-day is Church Unity. I will speak of it under three heads: First, What is Church Unity? Second, How far has it been lost? Third, How can it be regained?

I. We ask first, What is Church Unity? To know the unity of the Church we must know what the Church is, whether constituted by God or by men, an organism or a voluntary association.

Addressing an assembly of Christian Ministers I may assume that the teachings of the Lord and of His Apostles are for us law-giving. What do they teach us respecting the nature of the Church? We find two terms which especially define it: "The ecclesia," "The body of Christ." The first defines its relation to the world; the second, its relation to its Head. As the ecclesia, it denotes those gathered out of the world, and named with the name of Christ; and may apply to an individual congregation, or to all believers constituted as one whole. The principle underlying the term is that of election. This principle is seen in all God's dealings with man. He chooses some, teaches them, and prepares them, and then makes use of them as His instruments for the instruction and guidance of others. In patriarchal times He made use of individuals, later of the Jewish nation. The Christian Church is, also, an election, those among all nations who hearing the gospel receive it, and are thus brought into certain special relations to God that He may use them in the fulfillment of His purpose in His Son.

The second term, "body of Christ," points to the same principle of election. As the body of a man is that through which he acts on things external to himself, so is it with the body of Christ. It is composed of those who are by the act of God brought into a special relation to His Son that they may be His instruments in His action upon others. The Church is not the totality of men by natural birth, as affirmed by Maurice; nor the totality of the saved, as taught by the Roman Church;

* Being a paper read before the Hartford Ministers' meeting, March 30, 1896.

but is composed of those only who by regeneration are made members of Christ, as partakers of His resurrection life. How many will constitute this body, or when the number will be completed, is known to God only.

But the term, body of Christ, involves more than the idea of election; it defines the nature of the Church as an organism. It is a body because it has one life, and its unity is, therefore, an organic unity. This phrase, organic unity, is very often loosely applied, as to the voluntary unions of individuals, or of religious sects, when they adopt some common principle of action; but it can rightly be applied only when the parts are bound together in the unity of a common life. We may speak of the family as an organism, parents and children having one life; and perhaps also of the Jewish nation as the descendants of one father, Abraham; and even of the whole human race as the children of Adam. In all these there is a community of life transmitted from father to son. But the body of Christ is in a fuller and higher sense an organism, because the life of the Head is given directly to each member through the Holy Ghost, thus bringing each into immediate relation to Himself. In this sense Christ is the center of a circle, and not merely the first of a long series. In the Church many are made one, through the partaking of the life of the Head. "I am the vine, ye are the branches." There is no life in the branch which it does not receive from the vine, and severed from the vine, it is dead. And the branches are one because one life is in them all. St. Paul uses the human body to illustrate the same truth. "It has many members, and all, being many, are one body; so also is Christ." (I Cor., xii: 12; Romans, xii: 5.)

An organism cannot be made by man. He can mutilate it, but he cannot add to it an organ. The living God alone can give life, and this in such outward form, and with such qualities as shall best serve His purpose. The distinction of the Church is that the life pervading it is the life of His only Son, risen and glorified, and therefore, the highest type of life. To be made like unto the Son is the perfection of creature being. To this end must He, first of all, be prepared by resurrection and ascension for His Headship, for from the Head must go forth the new and heavenly life to the body. It is the Head "from which all the body by joints and bands having nourish-

ment ministered, and knit together, increaseth with the increase of God." (Col., ii: 19; Eph., iv: 15—.)

Thus we are to look upon the Church, the Head and the body, as an organism. The Church without its Head is not an organism. Separated from Him it has no life in it. And its members are one, or have organic unity, only because His life is in them all. Let me lay special stress upon this. The Church is never to be regarded as having any existence independent of the Head. The Holy Ghost does not dwell in it as separated from the Lord who sent Him. He is not the Head. He is in the body as the Spirit of Christ to bind it into unity with the Head — the Source of its life — and its parts into unity with one another; for only through this twofold unity can the Lord fulfil His functions of headship.

Thus looking upon the Church, the Head and the body, as an organic whole, we may ask for what ends did God establish this relation of Headship. Why should the Lord have a body? We are taught that, ascending to Heaven, He continues to carry on in the earth His work of redemption. The gospel must first be preached to all nations, and those who believe must be gathered into the Church, and instructed, and prepared to be His servants and witnesses. Thus He, abiding in Heaven, has now a twofold work to do in the earth: First, to gather and unite His members; Second, to perfect them through the Holy Spirit working in the ordinances and ministries God has set. But there is still a third work. It is the manifestation of Himself to the world as the living but invisible Head through His visible body. Every individual man having His spirit is, indeed, a witness to Him. But the Church seen in its unity is the great witness, and the only one which all the world can see and know. (John, xvii: 21-23.)

They are quite right who say that the Church was not built as a house is built by men working from without according to certain definite rules, or as men in convention make a political constitution. It is built from within according to its own organic law. As the human body has its organs fashioned by the life in it, and so correspondent to the needs of that life, so is it with Christ's body; all its various ministries or organs were what they were through the Holy Spirit setting them in place according to the law of its being, as established by the

Father. As in the life of the human body no distinction of extraordinary and ordinary organs exists, so is there none in the Divine organism of the Church.

It being the purpose of the Father to establish the relation of Headship between His Son and the Church, it need not be said that it would be so constituted as to serve His purpose in the Head. The Father gave it such a constitution when "He set the members, everyone of them in the body, as it pleased Him." It was made able to fully do the work which was assigned it. The principle of life in every organism fashions it, and determines its organs and their functions. The body of Christ is what it is, because the Head is what He is, for its life proceeds from Him. It is made perfectly correspondent to Him, His instrument for the performance of His work on earth during His personal absence; and must remain what it was constituted to be, until that work is completed.

It does not come within the scope of this paper to ask how the Church was constituted at first as regards its various ministries, ordinances, and spiritual endowments, and the distinctions between them. It is apparent, however, that if all believers made one body, there must have been Ministers of universal jurisdiction, or those whose sphere of action embraced all, and by whom the unity could be preserved and manifested. There must also have been those whose special work was to gather from without, as Evangelists; and those who took the pastoral care of those gathered, and instructed them in the higher doctrines, and developed the new life in them. The Holy Ghost also must have had those by whom He could speak, and show the things of Christ to the Church. These various ministries were not accidental or temporary. They were indispensable for the full activity and manifestation of the life of the Head, both within the Church and before the world; and as the Apostle Paul teaches us, no one of them could say to another, "I have no need of thee." All had their place and functions, and all were necessary for the full exercise of the Lord's Headship.

I may, perhaps, remark here that looking upon the Historic Episcopate as a pastoral ministry, and in its nature local, it was incapable of exercising universal jurisdiction, and so not able to preserve or manifest the full unity of the body. I cannot,

therefore, regard it as a sufficient basis for union. The Headship of Christ cannot find its adequate expression through any one order of ministers.*

In passing, I would call attention to the essential distinction of the Christian Church from all other religious communities, whether Mohammedan, Chinese, Buddhist, or other, in that it has a living Head. These may have creeds, professions of faith, holy books with more or less of truth, but their founders and teachers are dead, and live only in the principles they have taught, and the institutions they may have founded. There may be in these communities unity of belief, of feeling, and of action, but there is no organic unity. This exists only among those whom the Father brings into living unity with His Incarnate Son through regeneration by the Holy Ghost. It is the Headship of Christ which is an invincible argument against those who would bring Christianity into a Congress of religions, as differing only in its higher conception of God, and in its greater measure of truth.

Let me now briefly contrast with this organic unity—the Head and the body—other conceptions of unity. The most general is that which practically excludes the Head as a part of the organism, and gives to the body its own independent sphere of action. This is seen most distinctly in the Church of Rome. Having an infallible earthly head, she regards herself as a complete organic whole. The Church has supreme authority, the Church rules, the Church teaches, the Church does all. As His plenipotentiary, she says: “I sit a queen.” It is not the

* That the Church is divinely constituted and cannot be changed as to its ministries and ordinances, is now held by many, and generally in the Roman, Greek, and Anglican communions. This is often called the *Jus Divinum*. This principle was recognized by our own Puritan ancestors as fully as by high Churchmen, but they applied it only to the local Church, not to the Church universal. Thus it is said by Thomas Hooker (“Survey of Summe of Church Discipline,” 1648), in regard to the officers of a Church: “The rule is here sure, from which we must not depart, no, not a hair’s breadth; thou shalt add nothing thereunto, take nothing therefrom.” “All the orders and ordinances are from heaven.” “The Lord Christ is the giver and alone distributor of them, and none besides.”

In the same way speaks Thomas Goodwin. “(The Government of the Churches of Christ,” 1697.) “There must be a special divine institution for the government of the churches of Christ.” “In church power there is a special supernatural efficacy of God immediately accompanying it, and therefore this power cannot be placed or seated but where Christ would have it by His commission.”

Head ruling, teaching, acting by the Church, and thus manifesting Himself to the world. The King has entrusted to her His signet ring that she may stamp her decrees as His own. His Person recedes into obscurity; His headship is little more than an empty phrase. But if this independent position of the Church is most clearly seen and carried out in the Church of Rome, it exists in large degree in the Greek and the Anglican communions, and indeed, in all the Protestant bodies. The existence of the Head is not denied, nor His authority, but both are practically ignored. He has, it is said, gone into the Most Holy out of sight, and left the ordering and administration of affairs on earth to His Ministers and members. When the Apostles whom He had Himself appointed, died, then the question arose, how shall it be determined who shall fill the ministries? The Head is silent; the Holy Ghost is silent. It must be by popular election. Thus each separate part, being able to choose its own ministers, perpetuates itself, and all may appeal to Christ's authority. In Rome it is the will of the chief Bishop which is His will; in the Greek and Episcopal communions, the vote of the majority of Bishops; in the Congregational and other ecclesiastical democracies, the vote of a majority of voters. Election by the Church of its ministers, from the highest to the lowest, which is the essence of democracy, testifies how practically independent of the Head is the body. Each section claims to act and teach with the authority of Christ, and under the guidance of the Holy Ghost, and sends forth its missionaries in His name to propagate its own form of faith, thus extending and perpetuating the dissensions and divisions of Christendom throughout the whole world.

So familiar have we become with these divisions, that in many minds the conception of the Church as one body seems to be lost. Unity in this sense, it is often said, if not wholly inconceivable, is impossible, and not desirable. All that can be hoped or attempted is the union of some of the Protestant divisions, and this union one only external and partial. Others, ignoring the Headship, affirm that true spiritual unity does not involve organic unity, or any definite constitution. The Church like all things else is under the law of evolution, and therefore the Church of the nineteenth century may be "an evolved product," very unlike that of the first. Others still affirm that the

Church universal is merely the aggregate of the local Churches, and has no other ministries than those that belong to each of them. Each retains its autonomy, defining for itself who shall be its members, and what its articles of faith. And finally we have those who would carry the disintegrating process to its final result, and make each member to be a law unto himself, and sufficient for himself. Thus we reach the dissolution of the body of Christ into its individual elements. Every man becomes his own spiritual teacher and guide, his own Church, his own Saviour, and at last, his own God.

II. How far has the unity of the Church been lost? It has not lost, and cannot lose the unity of life. From this it is preserved through the Headship of Christ and the indwelling of the Holy Ghost. But the unity of love may be lost. Life must precede love, but where there is Christian life there is Christian love; and the last corresponds in its measure to the first, and is its outward manifestation. But the absence of love does not break the unity of life. As in the family, the children may refuse to recognize their fraternal relations, may refuse to have any communion with one another, may hate, even persecute and kill one another, and yet the natural bands of family life remain unbroken, so is it with the Church. Those in Christ may refuse to acknowledge one another as brethren, may form distinct sects, may bite and devour, and even kill one another; but the spiritual bonds of brotherhood are not broken. As the State in its laws looks upon the family as a unit, recognizing the ties of blood, so does God look upon the Church as His family, one household. Its members, partaking of the one life, cannot be separated into wholly independent parts. The Head cannot be the head of many bodies.

Looking upon the Church with its divisions, greater and smaller, we find their root in the loss of love. When the relation of brotherhood has been established by the regenerating act of the Holy Ghost, love must maintain it. I need not speak of the emphasis which the Lord and His Apostles lay upon this as the bond of unity among His children. "Love the brotherhood." "Let brotherly love continue." "Bear ye one another's burdens, and so fulfill the law of Christ." "If we love one an-

other, God dwelleth in us, and His love is perfected in us." "Love is the bond of perfectness."

It is everywhere affirmed that the mark which must distinguish the Church in the eyes of the world from all other religious institutions, is the love that prevails among its members. "By this shall men know that ye are my disciples, if ye have love one to another." We remember how earnestly He prayed in His last prayer, that all might be one, even as He and the Father are one, that the world might believe that the Father had sent Him. It is a unity which can be realized only in those who in Christ partake of the Divine life. "As thou Father art in me, and I in thee, that they may be one in us." If this heavenly and supernatural unity is not manifested before the world, the highest evidence of the Lord's Divine mission must be wanting. No longer seen in its relations to Him, men see in the Church merely a human institution, differing from other religious bodies only in the greater value of its ethical teachings.

It is impossible to give in detail the history of the loss of love. The power of it at the first was seen in the early Church when all were of one heart and one mind. But very soon the Apostles speak of strife and division arising among the disciples, and hindering them in their work. The Lord in heaven saw the change, and in His epistle to the Church in Ephesus — the Church representing the apostolic age — spake the rebuking and warning words. "I have this against thee, that thou has left thy first love." The loss of love to the Head was necessarily followed by the loss of love among His members. The Church did not cease to be His body, nor the the Holy Ghost cease to dwell in it, but these Divine Persons could not do their full work within it when there was not unity of heart and of action. If the unity for which the Lord prayed, and which the Holy Spirit came to effect, had been realized, how changed the whole history of the Church, and how changed also the present condition of the whole world.

The evil results of these divisions quickly appeared. *First*, the loss of the apostolic and prophetic ministries, and the attempts to supply their places by various expedients. The Head ceased to be represented by those whom He sent, and the Holy Ghost no longer spoke by those whom He inspired. Now

the fatal error took deep root that the constitution of the Church had two distinct stages, a transient and a permanent, an extraordinary and an ordinary, and that organic life could be affirmed only of the last.

Second, The consolidation of sects, and growth of selfishness and ill-will, fostered by long continued separation and strife. The truth was speedily forgotten that, where there is a common life, the perfecting of the individual member is indissolubly connected with the perfecting of the whole; all must participate in the common good or ill. "If one member suffer, all suffer with it; if one member be honored, all rejoice with it." But the watchword of each sect is self-preservation. It is a struggle for existence, not for perfecting.

III. How can the lost unity be regained? *First*, of all, there must be the clear consciousness that the Church is one; that the unity of life is not destroyed. Its members must put far from them the notion that they are called upon to make unity. What they have to do is to recognize the unity which God has made and which still exists, and to manifest it to the world. Attempts to form Alliances, Unions, Agreements, Leagues, which include but a part, must fail because they are partial. Every organism is a unit. There is perfect identity of interests. What we have to do, is to acknowledge that all in Christ are one, and to act accordingly. We may not pick and choose certain parties who are more or less like ourselves, and exclude others. Suppose all the Protestant bodies could be united, how could we speak of Church unity with Greece and Rome left out? Are they not parts of the Church? Are they not the Lord's brethren? If they are, they are ours. If the organic unity of the Church is a reality, we must lift ourselves up into the full conception of it, excluding none, embracing all.

Second. There must be a deep sense of the sinfulness of the present divisions. A mere sense of the evils we see attending them, great as they are, is not enough. Our sorrow must have a deeper root. We must feel that the alienation of spirit among those in Christ, and the jealousies and strifes which these divisions foster, hinder the Father in His purpose in His Son, dishonor the Son, and grieve the Holy Ghost. Is it a

slight thing for the Head to feel that He cannot do His work in the Church because of the dissensions of His members? And that for this cause He cannot manifest Himself to the world in the fullness of His power? He is as a strong man who is bound. We cannot doubt that His heart has long been full of righteous indignation, and that if His children repent not, He will visit them with most severe judgments.

It is in the deep sense of the sinfulness of our present divided and distracted condition that all right effort to regain the loss of unity must begin. It is well for us of this generation to remember that we are children of many centuries of separation and strife. We have inherited the prejudices and quarrels and animosities of many generations. Sectarianism has imbedded itself in our very bones. We find it impossible to call those from whom we have always been separated, our brethren. Especially is this true of Protestants in their relations to Roman Catholics. Their religious speech, their worship, their whole spiritual life is strange to us, and ours is equally strange to them. There is a feeling of dislike and alienation which no reasoning is able to overcome, and this feeling exists also in less measure among the Protestant divisions. We have become so narrowed down that a Christian man cannot recognize a Christian brother unless he see in him a *facsimile* of himself.

Third. We must give to the Holy Spirit His due place in the Church. It is He who must shed abroad the love of God in our hearts, and kindle in us individually the true feeling of repentance. But His relations to the Church are not with the individual members only. The Church is His temple. "We are builded together a habitation for God through the Spirit." He is the Principle of life who binds all "the living stones"—those whom He has regenerated—into unity. It is His action alone that can knit together the broken bonds, and bring again the unity of love into the household of God. If an arm be broken, the surgeon can only bring the broken parts together; to knit them together into one is beyond his power. This is the work of the vital force in the body. In the body of Christ the separated parts can come before Him in contrition and prayer, and then we may believe that the Holy Ghost, "the

Lord and Giver of life," will do His work to heal and make whole.

Humiliation before God and confession of sin; the acknowledgment that He is justly displeased with the present divisions, and may righteously punish us—this is the first and indispensable step. Confessions like those of Daniel and Nehemiah, embracing the sins of our fathers, as well as our own, we may believe will be heard; and that God through the Spirit will help us to put away from us all feelings of repulsion and antagonism, and quicken in us the feeling of loving brotherhood; and by His providence open the way for the realization of the unity which He has appointed.

Fourth. The Lord must be restored to His true place as the living, ruling Head. His headship must become a reality. His hand must be seen in all the ordering and administration of His house. This is something far different to that private spiritual communion which each of His members may have with Him. It is a relation between Him and the whole body for ends which no individual relationship can fulfil. In acknowledging Him as her Head, the Church acknowledges her subordinate place; that she is for Him, not He for her. Her life proceeds from Him, as Eve's from Adam; and she can be His helpmeet only as she carries out His will. An old prophet said of Israel: "He is an empty vine; he bringeth forth fruit unto himself." So long as this can be said of the Church — if in anything she seeks to be independent of Her head, and acts without His will and guidance — all her activity is empty, her labor vain, she bringeth forth fruit unto herself. If in His body, through loss of love, and consequent separation from Him, any of the "joints and bands by which its members are nourished, and knit together" have been lost, it is for Him, the Head, to restore them. All that the Church can do, when conscious of her loss, is to put herself in a right attitude to receive them.

But let me not be understood in thus speaking of the present condition of the Church to deny that the power of God in the Church has been greater than the forces against it. However much its members may have grieved the Holy Ghost and hindered the Head, God has been faithful. Martyrs, and confessors, and saints innumerable testify to the presence and power of a true regenerate life. But my contention is that the

Church in all her history has never risen to the full measure of her calling as the body of Christ. He has never been able to do, first, His perfect work in her, and then through her to put forth the fullness of His strength, and bear a full witness to Himself before the world. It is impossible that this evil condition can long continue. Imprisoned within the strong walls of separation, some compacted and hardened by centuries and gray with age, we cannot break them down. But as the children of Israel in Egypt "sighed by reason of the bondage, and cried unto God," we can cry unto Him for deliverance. How He will effect this, He will, doubtless, make known to us, and call upon us to be His helpers. We are sure that as "Christ loved the Church, and gave Himself for it," the time will come when He will "present it unto Himself a glorious Church, not having spot, or wrinkle, or any such thing." "Thy watchmen shall see eye to eye when the Lord shall bring again Zion."

SAMUEL J. ANDREWS.

Book Notes.

SHAW'S MUNICIPAL GOVERNMENT IN EUROPE.

Mr. Albert Shaw's volume on "Municipal Government in Great Britain," which created such wide-spread interest, has been followed by this companion volume on Continental cities. It is safe to say that no books discussing public questions have appeared of late which so fully meet all the requirements of such literature. The amount of reading required is vast; wide travel and minute observation are involved; the sifting of documentary material and statistical information without stifling interest and destroying literary attractiveness: how few books are able to combine these elements, to make a result both scholarly and interesting. This has been accomplished by Mr. Shaw, in a book as fascinating as it is instructive. His chapters on Paris, *e. g.*, contain nearly everything one can imagine as essential to his knowledge of her municipal administration; and yet so admirably is it all arranged and so clearly conveyed in a lucid and attractive style, that one reads it with the interest of a well planned and artistically delineated story. Ample appendices supplement without clogging the pages of his narrative. His minute observations have the charm of a traveler's recital, without losing sight of the scholar's purpose. The book shows the earnestness of the American citizen, who evidently writes to stimulate his countrymen on these vital questions; he draws, however, no didactic conclusions; but by a simple and ample recital of the facts shows how the very questions we are beginning to ask in our maladministrations are met and solved at nearly every point in cities of other countries.

It is very evident to the reader that much which he discloses as feasible in Paris and Berlin is not as yet so easily within reach by us. The homogeneous population of European cities is in marked contrast with our own; and republican ideas grafted into monarchical systems, as in France and England, make firm and unified policies of municipal control simpler than with us. The essential administration of Paris, for example, is in the hands of the General Government, and a much wider latitude in centralized policy is possible in most European cities than our political system will as yet allow. But he has shown us how this may exist with representative city councils; how possible it is to remove city administration from

Municipal Government in Continental Europe. By Albert Shaw. New York: Century Co. pp. 505. \$2.00.

local or state politics; how an efficient civil service conserves permanent municipal progress; and how a city may control and derive large revenues from private enterprises without instituting a socialistic régime. It is encouraging in our problems here, to note that most of the great reforms in European municipal government are recent. So that the comparative newness of our city problems need not prevent speedy improvement if we vigorously undertake the task.

Mr. Shaw, in this book, spends about one-third of his space in discussing the government of Paris, making it the typical continental city, as he chose Glasgow as the best type of English city rule in his earlier volume. He discusses also the systems of Belgium, Holland, Spain, Italy, Germany, Austria (with a special study of Vienna), and Hungary (with a very interesting chapter on Budapest), showing what marvels can be accomplished in a few decades. The Russian and Scandinavian cities are not considered.

The wide sweep of the author's studies can be seen by briefly enumerating some of the topics he discusses in dealing with Paris. The aim and growth of the great Boulevard system is first described, to give an idea of the large public schemes to provide for the growth of the city, and the remorseless demolitions inaugurated when the beauty or sanitary conditions of the city demanded. The government of the city is described, showing the strong hand of the State in its capital city. The Prefect of the Seine, and the Prefect of Police, appointed by the government, are amenable to the Minister of the Interior, and these exercise a general authority over forty mayors in different arrondissements or wards, who are also appointed. Then there is the municipal council of eighty members from the different wards, elected by the people, whose chief function is to debate upon municipal policy and outlay. But the most interesting feature of Parisian government is the permanent organization of the civil service machine, including policemen, firemen, school teachers, street cleaners, bookkeepers, civil engineers, architects, etc., etc., altogether out of politics, and independent of political changes. The author describes at length the police system, the paving, lighting, sprinkling, cleaning of streets, the great sewer system, which serves not only for sanitation but for conduit of all wires, pipes, etc., which so puzzle our administration. His description of the disposal of sewage by sewage farm filtration is very interesting. He shows the management of so-called natural monopolies, such as gas and street transit; how well regulated is competition in their service, how well guarded are limited franchises, and how experiments in complete government ownership and administration are working alongside of the older method. He gives an elaborate description of the

Bureaux de bienfaisance, and the public pawnshops, and is especially interesting in describing the system of education, particularly in what he tells us of the manual training and art instruction.

The German system differs principally from the French in that the General Government does not control the chief executive officers—but municipal suffrage is more restricted than in Paris—and is usually limited to those possessing certain property qualifications. An interesting feature of the mayoralty in Germany is the fact that cities often call or elect a mayor from some other city if he has shown himself eminently successful.

In nearly all matters of economy, efficient administration, and freedom from political corruption, Mr. Shaw finds city government in Europe far in advance of our own.

The book is especially timely just now when so great interest is aroused in this country upon these problems. The ideal American system will probably be something quite different from any one policy outlined in his two books—but a perusal of these volumes will go far to demonstrate how feasible some reforms are, and how much needs to be done before we reach the level already attained in other countries.

ALEXANDER R. MERRIAM.

Sabbath and Sunday is in part a reproduction in revised form of seven articles that appeared in the *Bibliotheca Sacra*, 1879-81, on the nature and history of the Sabbath, and in part a fresh contribution of seven chapters on the advantages and true method of Sabbath observance. The main thesis, declaring and defending a high estimate of the nature and the authority of the Christian Sabbath, is well maintained. The historical sketch shows in repeated instances minute and thorough study, *e. g.*, the discussion of our Saviour's share in a Sabbath "feast"; the use of the word in the O. T.; the study of Paul's attitude, particularly of Col. ii: 16, and the study of the day of the resurrection. This survey quotes profusely from the "early Fathers," but traces the history no further, except by meager and incidental allusions. We cannot help feeling it a grave misfortune that such treatises as this are so largely engaged upon matters of times and forms. The sum of the whole matter of our Christian Sabbath, whether for exposition or apology, is the detection and disclosure of the religious and moral essence of the *Biblical* Sabbath, whether Jewish or Christian. There is here a sovereign, unchanging truth, lofty, abundant, clear. Glimpses of it appear in this book. But it should shine like a burnished breastplate, and be held forth like an Achilles' shield in every presentation and defense of this vital theme.

Dr. Stuckenberg's long residence in Berlin as the efficient pastor of the American Church, and the lines of his studious observation while in this position, have fitted him admirably to write on *Tendencies in German Thought*. The book, which contains his estimate of these, is composed of nine lectures given, in whole or in part, at various educational institutions. Two are devoted to Tendencies in German Philosophy, and three to Theological Tendencies; an introductory lecture gives a general view of the Situation in Germany, and one lecture each is devoted to the Religious Condition, and to Socialism in Germany. The closing lecture on the Purpose and the Method of the Scholar and the Thinker bears a rather artificial relationship to those which precede. It would be exceedingly difficult to find packed into so small a compass so much information respecting the lines along which German thought is moving. The description of the parties in theological thought is especially clear and helpful. The author has preserved the happy mean between writing of tendencies in terms of purely typical individuals and dealing with thought without reference to particular names. As a whole one gets an excellent picture of the forces at work in Germany to-day, and the volume is singularly free from cumbersome technicalities of terminology and phrase. We note one misprint (p. 182), Wundt, for Wendt. It is also unfortunate that the writer did not bring his small facts more nearly up to the date of publication, *e. g.*, Wendt is now in Jena, not Heidelberg; and Gottschick is in Tübingen, not Giessen.

Professor Tyler belongs to a family of clergyman professors, and the preacher in his blood manifests itself in his *Whence and Whither of Man*. The book might almost have borne the title *The Homiletics of Evolution*: by a Professor in Biology. The author is an earnest evolutionist, and a more earnest Christian. He sees in the lower animal life not only the potentiality of the human anatomy, but of the human mind as well. In the upward movement from lower to higher he discerns the march of a process fixed by God toward ideals established by God. The book is singularly free from the spirit of either scientific omniscience or pious imbecility. The first one-third of the volume is occupied with a clear scientific sketch of biological progress from the amoeba to the vertebrate. The balance treats of the history of Mental Development, Natural Selection and Environment, Conformity to Environment, Man, The Teachings of the Bible, with a final chapter setting forth in moderate and unpartisan terms the Present Aspects of Evolution. There are passages, especially in the chapters on Conformity to Environment, and Man, that cannot fail to give an impulse toward moral vertebration and spiritual quickening to whomever reads. Originally addressed to the students of Union Theological Seminary, the lectures deserves a wide reading.

Tendencies in German Thought. By J. H. W. Stuckenberg, D.D. Hartford: Student Publishing Co., 1896. pp. 272. \$1.00 net.

The Whence and the Whither of Man. A brief history of his Origin and Development through Conformity to Environment. Being the Morse Lectures of 1895. By Professor John M. Tyler. New York: Charles Scribner's Sons, 1896. pp. xvi, 312. \$1.75.

Nobody expects that anything written by President Schurman will be technically orthodox. His thoughtful, earnest, and thoroughly spiritual appeal to the spiritual and for the spiritual in man, as it appears in *Agnosticism and Religion* is none the less to be heartily commended to a wide reading. The little book consists of three addresses, given on different occasions. The first treats of "Mr. Huxley and Scientific Agnosticism." It consists of a skillful analysis, an appreciative recognition, and an acute criticism of the great scientist's character and work. Mr. Huxley was himself such a thorough partisan that such even-handed impartiality is the more praiseworthy. The comparison near the close between Darwin and Lincoln is noble oratory as well as sound thinking. The second paper discusses "Philosophical Agnosticism," treating with entire courtesy, but with a most thoroughgoing criticism, the agnostic position as to the unknowableness of God. "If this dogma be tenable, the reason must be either in the nature of knowledge, as somehow inadequate to the apprehension of God, or in the nature of God, as somehow transcending the reach of knowledge." This opens the way to a criticism of the agnostic's theory of knowledge and of his idea of God, both of which are admirably done. The third address is upon "Spiritual Religion, its Evolution and Essence." This spiritual religion is a religion centering in Christ as "the revelation and realization of the Divine Father." "He must, therefore, in some sense, if not the orthodox sense, continue to be our Mediator and Saviour." As personal religious experience develops through the stages of credulity, doubt, faith, so, in a parallel way, Christianity shows itself developing through the stages of cult, dogma, spirit. The chapter is full of a strong impulse away from the halting place of doubt to the purer atmosphere of a personal and religious faith.

The din of the conflict between the Neo-Lamarkian and the Neo-Darwinian Evolutionists has been in the air for some time. The March number of the Religion of Science Library presents in a cheap and compact form Dr. Romanes' contributions to the discussion of the problems vexing the two schools of thought. His *Examination of Weismannism* presents, with his well-known clearness and candor, the points at issue as they appeared in their earlier and later stages. The book furnishes an excellent means by which to get a fairly comprehensive view of the drift of the argument. The glossary of terms used will prove helpful to most readers.

Dr. Stackpole's book on *Prophecy* is the outgrowth of lectures delivered before theological students at Boston University, Bangor Seminary, and Cobb Divinity School. Taking as the definition of prophecy what is implied in the secondary title of the book, he concludes (p. 18) that "all the Lord's people are called to be prophets." He next discourses on the Prophetic

Agnosticism and Religion. By President Jacob Gould Schurman. New York: Charles Scribner's Sons, 1896. pp. 181. \$1.00.

An Examination of Weismannism. By George John Romanes, F.R.S. Chicago: Open Court Pub. Co., 1896. pp. 221. Paper, 35c.

Prophecy, or Speaking for God. By Rev. Everett S. Stackpole, D.D. New York: Thomas Y. Crowell & Co. pp. 157. 75c.

Call and Character, treating of what constitutes a call to the ministry. Next, of the Prophetic Message and Prophetic Inspiration. All this has to do with ministers and preaching, and many stimulating and forcible observations are here to be found. Only we can hardly help remarking that, in his reaction against former conceptions of inspiration, he seems inclined to obliterate all distinction between the inspiration of the Hebrew prophets and Biblical writers and that of ordinary Christians. It is easy to talk glowingly in this way, and there is so much truth in it that it sounds plausible. But there is danger of indiscriminating talk in this direction. The two following chapters deal with Predictive Prophecy and Messianic Prophecy, and have to do with Biblico-critical questions—in general tending to minimize the supernatural element in prophecy. The introduction of these discussions mars the unity of the book—a defect which is all the more striking, inasmuch as in the closing chapter on The Prophet as Moral Reformer the author comes back to the subject of the function of the modern minister.

The Gospel in Isaiah is a series of thirty short pulpit discourses delivered in the autumn of 1895 upon the sixth chapter of Isaiah. "In this short chapter of thirteen verses the entire plan of redemption is to be found at one glance of the inquirer's eye," he says, and with this inspiring conviction he sets himself to unfold their depth and wealth. As we read we feel the presence of the same fervent and earnest man whom we have met in other of his published works. His convictions and style of expression are hearty and wholesome, though here fail entirely the grasp and order of thought and plan that are so commanding in Maclaren and Bersier. While we could wish for greater intellectual strength, we do earnestly commend this illustration of the true genesis of sermonic wealth. For passages that illustrate the *multum in parvo*, the Bible stands unmatched. Blesse is the man who knows how to find them, revel in their glory, and unveil to the people of God their beauty and fullness and strength. Let any preacher encamp in the presence of this sixth chapter of Isaiah, and explore all its parts and proportions, and appreciate all its sunshine and shadows, all its benigance and awe, until his soul is pervaded and refreshed by its atmosphere and life, and from the date of that experience he will stand in his pulpit a transfigured man.

It is surely a significant sign that new books upon the office and work of the Holy Spirit are so numerous. There has been too little study of this important subject, and we welcome any book that seeks to make plain some of the truth either of experience or revelation. No book has appeared recently more worthy of consideration than this of Dr. Robson,—*The Holy Spirit, the Paraclete*. The writer does not design to make an

The Gospel in Isaiah. Illustrated in a series of expositions, topical and practical, founded upon the sixth chapter. By Charles S. Robinson, D.D. New York: Fleming H. Revell Co. pp. 279. \$1.25.

The Holy Spirit, the Paraclete. By Rev. John Robson, D.D. New York: Funk & Wagnalls Co. pp. xiv, 248. \$1.50.

exhaustive presentation of the subject, and passes by some topics altogether, but the treatment is throughout reverent, careful, thorough, and his statements are free from the extravagance so often characterizing writers on this subject. The chief feature of the book is the insistence upon the close relation existing between Christ and the Spirit. The work of the Spirit in man is explained on the basis of his work in the Son of Man; there is found the normal type of his operation. This idea is followed out quite completely. The work of the Spirit for man as intimately related to the work of Christ for him is also made prominent. The various chapters, while not equally satisfactory in their conclusions, are all of them suggestive, and we very cordially commend the book to our readers. The ministry of to-day need to know more of the themes treated here, and this careful presentation will be helpful to them.

The Northfield Bible Conference is now widely known as a place where one may obtain spiritual stimulus, and Mr. Moody succeeds in securing men of power to address those who gather there for that purpose. Rev. H. W. Webb-Peploe, prebendary of St. Paul's, London, was one of the new men last summer, and his addresses have now been published, with the title *The Life of Privilege*. We are not disappointed in looking here for vigorous and earnest setting forth of truth regarding the Christian life. The addresses were made to Christians, and seek to call them up to higher consecration by displaying the possibilities and rewards of such devotion. They are full of helpful thoughts, of suggestive passages, of striking illustrations, and do stimulate in the reading as in their delivery. We are bound to say, however, that the sort of exegesis that puts in, in order to take out, of which there are numerous examples in this book, is not to be commended for any purpose. One is often made suspicious because of the very quantity of meaning which is made to appear in a given passage. Mr. Moody adds a short introduction.

It cannot be expected that anything startlingly original could be said about the Ten Commandments; and accordingly the best that need be said about Mr. Randolph's *The Law of Sinai* is that the book contains many excellent reflections upon the duties enjoined in the Decalogue. The addresses were delivered to candidates for ordination, the author being principal of a theological college. Much of the contents is shaped by this reference, *e. g.*, in the discourse on the seventh commandment the author takes occasion to observe that there is need of "a wider recognition of the priestly celibate life"; and in the one on the fourth commandment he informs us that "the great question before us now, in the matter of church services, seems to be how best to make the Holy Eucharist in fact, what everyone [!] believes it to be in theory, the chief service on Sunday." These

The Life of Privilege, Possession, Peace, and Power. By the Rev. H. W. Webb-Peploe. New York: Fleming H. Revell Co. pp. 202. \$1.00.

The Law of Sinai. Being devotional addresses on the Ten Commandments. By B. W. Randolph, M.A., Principal of Ely Theological College, etc. London, New York, and Bombay: Longmans, Green & Co., 1896. pp. 194. \$1.25.

extracts sufficiently disclose the type of High Churchism to which the author belongs. Nevertheless, he says many very sensible things.

How to Study the Bible is made up for the most part of addresses by Dr. Torrey in various places in connection with his Christian work. Part I deals with "methods," and describes in six chapters the study of individual books, topical study, biographical study, study of types, etc. This part is illustrated by an analysis of First Peter, the entire Epistle, an analysis of the first two verses of the same Epistle; also by a classification of items in this Epistle descriptive of the believer, a very weak piece of work covering nineteen pages; also by a list of themes for topical study, and an outline topical study of Jesus Christ, culminating in a fine sample summary or "proposition." Part II deals with fundamental conditions of Bible study, — a sound and wholesome statement.

Walking with God is a sweet, earnest, helpful little book, designed to impress the necessity for the Christian who will lead a truly serviceable life of a constant and conscious nearness to his Lord. It is free from the mystical spirit which would substitute transfiguration ecstasies for lowly service, while accentuating the need of an unfailing supply of help from above. It is singularly happy in its use of scripture and apt illustration. It should prove a good book for the help of young Christians, and stimulating reading for the members of Christian Endeavor Societies.

The Farmer and the Lord is a brief and simple story narrating how a self-reliant, honest, and atheistic man was swung around from haughty and bigoted unbelief to simple Christian faith and trust by the trials of a son's waywardness, the tact and strength of a sensible and genuine pastor, and the untimely but beautiful and triumphant death of a lovely and much beloved daughter.

Popular Amusements is a somewhat modified reproduction in published form of addresses given by the author to his congregation. They are earnest, plain-spoken, judicious arguments against "The Modern Dance," "The Card-Table," and "The Theatre." We commend it to our brethren in the ministry.

How to Study the Bible for Greatest Profit. By R. A. Torrey. New York: Fleming H. Revell Co. pp. 121. 50 cts.

Walking with God. By Samuel Bard Randall. New York: Fleming H. Revell Co. pp. 121. 60 cts.

The Farmer and the Lord. By George H. Hepworth. New York: E. P. Dutton Company, 1896. pp. 238 75 cts.

Popular Amusements and the Christian Life. By Rev. Perry Wayland Sinks. New York: Fleming H. Revell Co., 1896. pp. 176. 75 cts.

Alumni News.

THE CONNECTICUT ALUMNI ASSOCIATION.

The Association held its Annual Meeting at the Seminary, Tuesday, March 24th. Reports from all of the Standing Committees were presented by or on behalf of their respective chairmen, the Committee on Increase of the Ministry brought in an extended report which aroused much interest, and they were requested to continue their investigations along the same line. Three short papers on "Influences which affect the Pulpit of to-day" — The Situation, by T. C. Richards; The Press, by F. T. Rouse; German Thought, by Wm. F. English; were presented and the subject was discussed. In the afternoon, Professor Williston Walker addressed the Association on "The value of a knowledge of Congregationalism to our Churches and how to secure it," and the subject was discussed. Although the attendance was not large, the meeting was one of more than usual interest.

The following officers and committees were chosen: President, H. H. Kelsey; Vice-President, O. W. Means; Secretary and Treasurer, Wm. F. English; Executive Committee, W. Walker, R. Wright, C. H. Barber. The other committees were as follows: Apparatus, F. W. Greene, T. C. Richards, A. L. Gillett; Increase of Ministry, S. A. Barrett, A. T. Perry, H. H. Kelsey; Endowment, G. H. Cummings, L. P. Hitchcock, T. M. Hodgdon.

March 29, died WALTER BARTON, '61, after a very brief illness. Mr. Barton was born in Granby, Mass., May 5, 1833. He graduated from Amherst College in 1856, and after teaching two years at Williston Seminary, Easthampton, entered the Seminary at East Windsor Hill. After supplying churches at Oxford, Conn., and Grafton, Vt., he was ordained pastor at South Amherst, Mass., in 1864. In 1869 he was installed at Suffield, Conn., and removed in 1876 to take the pastorate of the First Church, Lynn, Mass. He accepted a call to the Second Church in Attleboro, Mass., in 1884, and remained there till 1893, when he took up his residence at Hyde Park, Mass., where he died. The funeral services were conducted by Revs. A. W. Archibald, E. L. House, and A. L. Loder. A large number of his former parishioners were present, bearing witness to the sweetness, efficiency, and love of his pastoral ministrations.

LEAVITT H. HALLOCK, '66, after spending a few weeks in California for rest and recuperation, has felt obliged to resign from the church in Tacoma, Washington.

On Saturday, April 11, DAVID SHURTLEFF, who studied in the Seminary one year in the class of 1868, died in Boston. Mr. Shurtleff was born in 1818, at Westfield, Mass. He was ordained in 1868, at Brownington, Vt. He was active in philanthropic enterprises at Westfield for many years, but at his death was serving as registrar of the College of Physicians and Surgeons at Boston.

After a successful pastorate of fourteen years, FRANKE A. WARFIELD, '70, of the Porter Church, Brockton, Mass., has resigned.

The Boulevard Church, Denver, Col., CHARLES H. PETTIBONE, '82, pastor, is making a name for itself among the aggressive Congregational churches of the West. The church was organized with only eleven members in 1882, and began to worship in a tent. The following account, taken from *The Congregationalist*, shows its rapid growth:

"In thirteen years the church has grown to 325 members, and the Sunday-school from twenty-five to nearly 700, ranking in point of numbers first of its own denomination in the state, and fourth among all. This phenomenal growth as a graded school is largely due to the executive ability of Mr. J. W. Jackson, who has been superintendent from its beginning. The Y. P. S. C. E. numbers eighty and the Junior C. E., fifty-three. A live missionary society and an efficient Ladies' Aid are also connected with the church. The first Sunday Evening Club of the state was organized here in 1893. The first steps were taken January 1, 1895, towards the erection of the present meeting-house, to be large enough for all the departments of an institutional church. It was dedicated January 26, 1896, the fifteen Congregational churches in the city being represented. The first floor contains the audience-room, which, with the galleries, seats 600 persons, the lecture room and ladies' parlor seating 300, all of which can be thrown together by folding doors. On the same floor is the pastor's room. The basement contains three large rooms with folding doors for the Sunday-school. The kitchen and other rooms are also on this floor. The kindergarten room is used by the Y. P. S. C. E., as well as for a reading-room, with a circulating library, which is highly appreciated, as it is the only one of the kind in the vicinity. The building is in the Romanesque style, faced with red pressed brick and stone trimmings. The front entrance is handsomely ornamented with carved stone and the windows are stained glass, nine being for memorials. Steam heat and electric lighting are used. The audience-room, one of the handsomest church interiors in Denver, is of pleasing proportions and tastefully decorated. The building cost \$20,000 exclusive of the site, furniture, and organ. The architect, Mr. F. E. Kidder, formerly of Boston, designed the five Congregational edifices that have been built in Colorado during the last two years. The pastor, Rev. C. H. Pettibone, has been indefatigable in his efforts for the new building. His eastern friends contributed generously, and at the dedication service a floating debt of \$1,000 was canceled."

The following excerpt is from the last report of ROBERT P. HERRICK, '83, who for eight years has filled the position of state superintendent for Minnesota, in connection with the work of the Sunday-school and Publishing Society:

"In 1888 we had 144 Sunday-schools on our list, but in 1896 there are 351, a net increase of 206 Sunday-schools. The membership reported in 1888 was about

14,000, but the report in 1896 shows a total of 28,583 as our present enrollment, more than doubling the membership enrollment in eight years. The standard of Sunday-school work in the established schools has constantly improved, as is shown by the efforts to secure the conversion of the scholars and their training in Christian life, as well as in the establishment of the home department, graded schools, and other improved methods of work. The annual gifts to the Sunday-school Society increased from \$600 to \$1,400 in these eight years, while a marked effort has been made in helping all lines of missionary work through the contributions of our Sunday-schools.

FREDERICK A. HOLDEN, '83, Buckingham, has declined a call to the pastorate in Willington.

CHARLES S. NASH, '83, is gradually regaining his health, and hopes to resume his work at Pacific Seminary next term.

CHARLES S. MILLS, '85, has been elected a member of the Board of Trustees of Oberlin College.

A flourishing chapter of the Brotherhood of Andrew and Phillip, connected with the church in Alameda, Cal., has lately celebrated its third anniversary. Several ministers from the neighboring churches were present at the exercises, and addresses were made on *The Divine Life of Men*, as manifested in the home, state, and church. The church is making substantial progress under the leadership of WILLIAM W. SCUDDER, JR., '85, who began his work there soon after completing his studies at the Seminary.

ALMON J. DYER, '86, has resigned the pastorate of the First Church, North Brookfield, Mass.

There has been of late a deep religious interest in the church at Plantsville, FREDERICK T. ROUSE, '86, pastor, and nearly a hundred conversions have been reported.

GEORGE M. ROWLAND, '86, of Japan, has just completed a three weeks' tour in the interests of missions among the churches of the Black River and St. Lawrence Association, New York.

ALLEN HASTINGS, '89, has been recently installed pastor of the churches in Bloomington and Rialto, Cal.

FRED M. WISWALL, '89, has accepted a call to the pastorate of the church in Putney, Vt.

STEPHEN T. LIVINGSTONE, '91, who has been pastor of the church in South Egremont, Mass., since his graduation at the Seminary, has been elected instructor in rhetoric and oratory at Williams College.

WILLIAM S. WALKER, '91, the acting pastor of the church in Lunenburg, Mass., has declined a call to remain another year.

On March 11, HENRY B. MASON, '92, was installed pastor of Grace Union Church, North Wilbraham, Mass.

Seminary Annals.

THE MISSIONARY MUSEUM.

The Seminary is now receiving congratulations upon the fine collection of curiosities displayed in the old library room, which henceforth will be known as the Museum. As some of our readers know, the collection of articles from missionary lands, which has been gathering in the rooms of the American Board in Boston since its organization, has been loaned for an indefinite term to the Seminary, on condition that it be properly cared for. The collection had grown to such proportions, and its care had become so great a burden and expense, that the management of the Board decided that it could no longer afford to maintain it. Our Seminary having offered to care for it, and suitably exhibit it, there was no hesitation in accepting the offer. The old library room with its ample space and fine light is a most admirable place for a museum, and the Seminary has fitted it with elegant dust-proof cases of cherry, constructed according to the most approved modern plans. The walls are lined with upright cases, and two large table-cases are placed in the middle of the floor, with spaces underneath for storing duplicate articles and others that cannot be exhibited. The reading tables and the cases for periodicals which formerly occupied most of the room are now crowded into the western end, but are still accessible and convenient. This new furnishing makes the room more attractive than it has ever been, and it seems as if it were especially made for the purposes to which it is now put. The American Board collection contains over 3,100 articles of all sizes and descriptions. This forms the basis of the Museum, but a large number of curiosities which have been sent to the Seminary by its missionary alumni, and which up to this time have never been displayed, are mixed with them, being distributed in the same cases according to the geographical divisions adopted.

It is safe to say that as a whole this Missionary Museum is one of the best in the country, representing as it does every land where the American Board has now or has ever had a missionary. And it is also within bounds to say that nowhere is there such a collection so handsomely displayed. It is impossible to speak in detail of what is contained in this Museum. From Turkey and Palestine are many articles, interesting as coming from spots made famous by the Gospel narratives, as well as some throwing light upon Scripture passages. Of unusual interest just at this time is a set of Koordish weapons.

India is more fully represented than any other land, and here we find an extensive series of models illustrating native costumes and occupations and tools; adjoining them are musical instruments, and a large assortment of the innumerable gods of that land. Some of the idols are of great value; one, a stone image of two intertwined cobras, having been an object of worship for 2,000 years. Siam and Burmah are represented by specimens of native work and articles used in worship, as well as by a canoe eight feet long. The most interesting object in the Chinese section is an idol which lost its head during the Tai-Ping rebellion; a part of the head is seen by its side. Gods of varied workmanship and ancestral tablets witness to the religion of China, while habits of life find illustration in articles of dress and household use. Both old and new Japan are represented, the former by idols and armor and clothing, the later by books and tools that show the influence of modern ideas. Of the various regions of Africa Zulu-land is the only one represented with any fullness. Here war-implements and tools, native cloth, and a model of a kraal, together with numerous fetishes, make real the degraded life of that people. A few articles from Hawaii and more from the islands of Micronesia reveal the rude workmanship of those savage peoples. A few articles show the superstition regnant in certain parts of Papal Europe, and the circuit of the world is completed with curiosities from our own Indians. It should be said with reference to articles from many lands that some of them were sent by the early missionaries to those regions, and they therefore represent an order of things now not existing. This fact gives additional value to the articles from Japan, from Micronesia, and from North America. One can easily understand that many of these things could not now be duplicated. Only a close and prolonged study of the Museum can reveal its richness. It is impossible to more than hint at what is contained in it.

In one of the table-cases there are some cuneiform inscriptions, two bricks from Assyria and one from Egypt, some Egyptian penates, etc., specimens of Batta and Tamil books, a fine assortment of coral and a few handsome shells. The other table case at present contains a collection of missionary versions of the Bible supplied from the Library; 235 volumes, representing over 200 languages and dialects, are a witness to the consecration and learning of the missionary force, as well as an inspiration to every one who thinks upon the significance of these multiplied translations of the Book of Books. One somewhat separated case has been filled with specimens of ancient Indian pottery, which was purchased many years ago from the Smithsonian Institution by negotiation of Mr. J. M. Allen with the late Professor

Baird. Some of this is of great antiquity, and much of it is elaborately decorated. It is to be regretted that even so soon our accommodations have proved inadequate, and that so many articles have had to be stored away underneath the table cases where they are not seen. It is to be hoped that larger provision will some day be made for this most interesting collection. There is no doubt that the presence of this Museum, a standing witness as it is of the need of the world for the Gospel as well as of what the missionaries have already accomplished, will serve to stimulate missionary interest. And as the Museum is at all times accessible to outsiders, there is no reason why Sunday-school classes and mission circles should not improve the opportunity afforded them to become better acquainted with mission fields.

INTER-SEMINARY MISSIONARY ALLIANCE.

There is reason for gratitude whenever a student gathering is full of impulse to deeper spiritual living and a truer consecration. This was in marked degree the case at the meeting of the Central District Inter-Seminary Missionary Alliance, held at the Seminary, Feb. 27, 28, 29, and March 1. And because it is full of promise for the future life of many churches, the news of it should be received with greater thoughtfulness.

About ninety delegates (not counting Hartford students) from the seminaries of all denominations, about New York city as a focal point, met in the convention. The programme of the four days had four key-notes — Preparation, Observation, Consultation, Consecration.

In accordance with the first, on Thursday afternoon, Mr. S. H. Hadley of Water Street Mission, New York city, led in a Preparatory service which left a deep impression, chiefly through the story of his marked experience, and his testimony to the reality of the power and presence of Christ. In the evening, after the address of welcome by Dr. Hartranft, Dr. E. B. Webb spoke on "The Condition of non-Christian Peoples according to the New Testament," finding himself compelled to stand on the ground of an only Saviour, and a world without Him lost and dead. A reception followed in the Case library, affording an enjoyable opportunity for becoming acquainted.

On Friday there were missionary addresses by B. C. Henry, D.D., of Canton, J. K. Browne, D.D., of Harpüt, Rev. F. W. Bates of Mt. Silinda, Rev. C. W. Shelton of the C. H. M. S., and A. F. Schauffler, D.D., of the New York City Mission. These were all stimulating and enlightening. The day was cumulative and distinctly strong in its missionary impression. In the evening, Dr. Browne and Dr. J.

W. A. Stewart of the First Baptist church, Rochester, N. Y., spoke on the twin subjects, The Missionary Spirit the Essential Spirit of Christianity, and the Breadth of this Spirit and Its Center.

The day sessions of Saturday were devoted to a "School in Missionary Method," which Rev. H. P. Beach, Educational Secretary of the Volunteer Movement, conducted. This was planned as the special feature of the convention.

In the morning the seminaries were considered through four addresses on The Ideal in (a) Spiritual Life, (b) Missionary Interest; and on the Seminary as a Center of (a) Missionary Interest among the neighboring churches, (b) Practical Work in the Community. The last address was by Dr. Hartranft. Reports from the seminaries were tabulated on a blackboard. One thousand and six students were found to be represented, Princeton leading with 212. In the afternoon topics relating to the churches were considered,—How to use Facts of Missions, Church Organizations, the Pulpit, Prayer for Missions. Mr. Beach closed the school with an address on the Lines of Missionary Appeal—These he made six: Economic gain, sociological value, golden rule, heroic interest, prophetic significance, "for Jesus sake." The evening was very wet, but a well-repaid company listened to Mr. E. Schmidt of Colgate Divinity School, who spoke briefly of the recent evangelistic movement undertaken by the Swedish nobility; to Mr. W. G. Waterman, who gave a first-hand report of work among English-speaking students in India; and to Secretary Barton, who spoke on Missionary Heroism.

Sunday morning there was a very helpful, searching "Silent Hour" of meditation and prayer, led by Mr. H. W. Luce of Princeton. In the afternoon Dr. Gracey of the *Missionary Review of the World*, told of the outlook from an editor's standpoint. "God has given Christian nations the political power, the purse power, and the teaching power of the world. History is supernaturally guided in the interest of Christianity." Delegates addressed the Christian Endeavor meetings in most of the churches, and then gathered to hear the closing address by Dr. H. C. Mabie of the Baptist Missionary Union on the Normal Type of Consecration. It is not abnormal, marked by overdoing consecration, or dependent on crowds or romance. It is marked by three habits: (1) of life according to the written word, (2) of finding one's way into God's providential plan for his life, (3) of securing the Divine authentication upon the normal life.

Mr. Beach led the farewell meeting, where the spiritual helpfulness of the convention was very evident.

Most marked in the Alliance was the attention which any topic

connected with spiritual life received. This was aided by the testimony which the Yale men brought of the blessing that had come to them, following the Mills meetings in New Haven, in a deeper sense of the need of entire consecration. Many fellows received the deepest searching and the richest blessing of their lives thus far. The Spirit was with us in power. Who can tell whether out from this meeting there may not go a wave of spiritual quickening which shall make our seminaries veritable "schools of the prophets" where men grow not only in the knowledge which comes from books and men, but in the knowledge born of experience with the Lord and in spiritual insight and power.

The meeting of 1897 will be with the Theological Seminary at New Brunswick, N. J. Thanks are gratefully returned to those who aided in the programme, to the people of Hartford for their hospitable entertainment of delegates, and to the churches which so kindly opened their doors to us for the evening sessions.

THE LISTS of books from which the students make their choices for the Baldwin gifts have now been posted, and the Seniors are trying to decide what will be of most service to them. Each Senior this year will receive about \$100 worth of standard books.

THE MODEL of Jerusalem, which recent alumni will remember to have seen in the attic of Hosmer Hall, has been brought down into the entrance hall of the Case Memorial Library. It was necessary to excavate it afresh in order to remove the accumulation of dust, but now it is as good as new. Just beside it has been placed the Relief Map of Palestine, given last year by Mrs. Glazier, so that students of the geography of the Holy Land have these two important helps close at hand.

THE WORK of arranging the articles in the museum was principally done by Miss Grace Turnbull, and Mr. Charles Stearns, assisted by Mr. E. C. Gillette. Great haste was necessary in order to have the museum presentable before the meeting of the Inter-Seminary Alliance, and great credit is due to them for the altogether admirable result achieved. The labeling of the articles yet remains to be done.

SINCE ONE CASE in the museum was not filled in time for the Missionary Alliance, the Librarian utilized it for showing temporarily some of his treasures in the way of illuminated manuscripts, early printed books, specimens of ancient versions of the Bible, and copies of the editions of the great codices of the Greek New Testament, of which the Library contains such a splendid set. This case attracted its share of attention from the visiting students.

IN CONNECTION with the Alliance meeting, of which mention has been made, something of the richness of the Library was displayed by an exhibit

of the important editions of the printed Greek Testament. The list prepared by Professor Isaac H. Hall, and published as an Appendix to Schaff's "Companion to the Greek Testament," was taken as a basis, and the endeavor was made to show all the editions marked by him as "the more noted, or the epoch-making publications." There are 41 thus designated, and all but five were shown, and of these five three were represented by later reprints, so that practically all but two of these 41 important editions were exhibited. Beginning with a magnificent copy of the Complutensian Polyglot, 1514, the first printed, and Erasmus, 1516, the first published Greek Testament, down through all the series of critical editions to the modern Wescott and Hort there was shown the history of the Textual Criticism of the New Testament. It is not probable that any other Library in the country could make so complete a display of the epoch-making editions of the Greek Testament.

THE STUDENTS have issued the following letter:

Our Seminary has been greatly blessed of late through the convention of the Central District Inter-Seminary Missionary Alliance, which has brought to us much fresh inspiration. A number of us are looking to the foreign field as the scene of our life-work, and others are deeply interested in missions. The desire has come to us to be helpful, if we may, to the churches in this vicinity, in stimulating their missionary interest, sharing what we have received. To this end, a number of us are prepared to make missionary addresses at regular Church services or before Young Peoples' Societies or other organizations. We are able to announce at this time the following topics:

(1) India (in single talk or series of talks, by single speaker or group of two or three, from our Mission Study class, now studying India). (2) Missionary Biography, *e. g.* Hannington. (3) Armenia (by an Armenian). (4) The South Sea Islands. (5) Industrial Missions in Africa. (6) Mohammedanism. (7) The Student Volunteer Movement. (8) Why I intend to go to foreign field (by a volunteer). Other topics may be arranged later. We desire opportunity, not remuneration (except R. R. fare and entertainment), and we solicit your correspondence.

If, in your opinion, such a visit or series of visits (by a deputation or by individuals) would be an aid in stimulating your members to a wider outlook and a more extensive work, we shall be glad to meet, if possible, your desire regarding date and subject.

Communications from those desiring to avail themselves of the foregoing proposition may be addressed to F. W. Hazen, Hosmer Hall.

THE
HARTFORD SEMINARY RECORD

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Thomas Manning Hodgdon, Miss Laura Hulda Wild.

THIS NUMBER OF THE RECORD is devoted largely to Congregationalism. The full and accurate report of Dr. Walker's most interesting and instructive Carew Lectures presents a valuable outline of the religious life of our fellowship. Dr. Richards' admirable address shows the relation of the spirit of the denomination to the creation of the conditions which embarrass religious life in the cities, and makes a strong appeal for action. Mr. Barrett in his paper treats of the present problem of the apparent over-crowding of the ministry, in excellent spirit and with fresh figures. The report of the Anniversary presents the condition and purposes of one Congregational Seminary, and the summary of the curriculum exhibits the way in which it is trying to meet the responsibility laid upon it. As a whole a picture is presented of a body of Christians with a worthy and progressive history, a clear-eyed recognition of the perils and temptations to church and ministry arising from present social conditions, and a fine determination to meet them wisely and faithfully, with a consecrated and spiritually-minded ministry supplied with the broadest possible intellectual training.

AN EDUCATED MINISTRY is one of the glories of Congregationalism. It has often been argued that such a ministry is essential to the prosperity of the churches. Attention is therefore arrested by one statement in the thorough paper of Mr. Barrett found on another page, to the effect that nearly one-half of those entering the ministry are not graduates of our theological seminaries. For example: the number of ordinations for 1894 was 234, but the graduates from all our seminaries that year were only 124; this does not include, let it be noticed, those coming from other denominations without re-ordinations. It appears still further that of those studying in our seminaries the present year 460 in all, only 251 were college graduates, while 164 had never been connected with any college. The conclusion is inevitable, even after making due allowances, that the Congregational ministry is being filled with men who have not had the educational advantages once thought to be indispensable to a minister. It is readily granted that many who have been denied these advantages make up for that loss by private study, but it is also true that most do not and cannot. The churches that call, and the councils that advise ordination, are of course the ones at fault in this matter. If they could only be brought to see that they do the young man an injustice, as well as lower the standard of the ministry, there might be some hope of reform. There has recently come to our knowledge a case that illustrates this point. A young college graduate began to teach; he soon was asked to conduct services in a country district; his success was so great that he applied to a neighboring association for licensure, which was granted. Then he proposed to be ordained, but a few pastors of the vicinity opposed his motion strenuously. They told him if he wanted to be a minister he must fit himself for the position. He heeded the advice and has, after a full course in a seminary, been ordained over a Congregational church. Who can tell the value of the service rendered to him by those men who refused to let him enter the ministry until he was properly prepared? Is it not a lasting benefit to any young man, who desires to accomplish the most possible in this profession, to compel him to wait until he is fitted for the position to which he aspires? Those who heard him will not soon forget the earnest way in which John G. Paton urged

young men to prepare themselves thoroughly for their work. "Take three years, or four years, or six years if you can get it," he said, "you will never be too well prepared." The churches and the councils that impress this truth upon young men will do a great service to the young men themselves as well as to the denomination.

IN THE DISCUSSION, now current, in regard to the overcrowding of the ministry, Mr. Barrett's paper makes some things clear. It is proved beyond controversy that there are not too many Congregational ministers to do the work now begun, to say nothing of the great enlargement demanded both at home and abroad. But it seems also clear that there are not enough ministers of the right kind. The deficiency is one of quality not of quantity. And this quality is partly external and formal, and partly, we fear, also spiritual. Selfishness and egotism are spiritual faults, and these are, we fear, too common even among the ministry. The commercial spirit which is so pervasive to-day has had its effect upon many ministers. And the great temptation of the ministry, that to idleness, has no doubt blighted many an otherwise successful career. Of such things it is not easy to speak, and in individual cases there are so many peculiar circumstances that one hesitates always to make the charge. But is there not truth here that needs at least notice? When we turn to the more formal faults, we are reminded of a remark of the late William E. Dodge, to the effect that in his long and close observation of ministers he had come to the conclusion, that where a man did not reach the position for which his talents seemed to fit him, the trouble, in the large majority of cases, was in his delivery. And there is no doubt that this is true to-day. All are ready to admit that the average of elocution in the pulpit is very poor. The blame is usually laid upon the seminaries. But they are not in most cases responsible. Almost every student enters the seminary with habits of speaking, whether good or bad, already formed; and it is too much to expect that the seminary can take one who has learned to speak in an utterly faulty manner, and make him over in three years, unless the man himself is ready to work at the problem as few do. The real fault, and the remedy, must be sought in the earlier years of education, even in

the schools and academies, rather than in the colleges, although many of the latter grade give far too little attention to this subject, so vital to the success of minister and lawyer alike. Bad habits once formed are eradicated only by such heroic treatment as few are ready to undertake, although it is sure to reward. A friend of ours found himself unacceptable to the churches on account of a painful delivery. With rare determination he set himself under competent instruction to correct his faults. In six months of hard work he had succeeded, and was called to an important charge. Delivery is no doubt the cause of many a failure in the ministry as well as of many a success.

THE INFLUENCE of short pastorates on the intellectual fertility of the ministry is not sufficiently considered. Many pastors at some time or other come to a time of barrenness, when they feel as if they had well nigh reached their limits. They look at the sermons at the bottom of the pile and they seem fresher and more alive than the one written yesterday. The old sources of inspiration seem exhausted. The old, oft-repeated themes obtrude themselves with a wearisome monotony. Then is the time of restlessness, the time of temptation to sensationalism, the inclination to move to a field which will either supply new material or will permit the use of the old. Such a period is critical in a pastor's life. It is a time when to move means, probably, intellectual stagnation. It is a time when he should appreciate that he must work out his own salvation. Somehow, if he stays where he is, his thought must broaden and grow deeper. If he feels in loyalty bound to his field he will be stimulated, by new and better methods of work, by entering new fields of study, by a deeper fellowship with God found in prayer and in the Word, to make his life richer and more fruitful. Not only does the good minister make the long pastorate, but the long pastorate makes the good minister.

THE CITY AND ITS CHURCH.

ANNUAL ADDRESS BEFORE THE ALUMNI AND PASTORAL
UNION.

BY WILLIAM R. RICHARDS, D.D.

JUNE 2, 1896.

A few months ago one of the Episcopal Churches in New York opened a new chapel over on the East Side. The dedication sermon, preached by Bishop Potter, was carefully reported in the papers, and has been widely read. With your permission I will read one of its paragraphs. "The growth of wealth and of luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the Church of God to sit still and be content with theories of its duty outlawed by time and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God. Take my word for it, men and brethren, unless you and I . . . are willing to get up out of our sloth and ease and dilletantism of service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope—then verily the Church in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence."

An extended extract; but these burning words of that distinguished Churchman may serve, perhaps, as well as many pages of statistics, to set before you the fact which I would ask you to consider, that is, the confessed inadequacy of the Christian Church, as now organized, to the demands of a great city. I say advisedly, a great city. No doubt you can point out difficulties and failures in other regions remote from cities;

nevertheless, there seems no reason to doubt the assertion of Dr. Dorchester and others that, taking the country as a whole, the Church has been gaining more rapidly than the population in membership and in facilities for public worship; but in the great cities the movement has been the other way. For the whole country in 1850 there was one church for 614 inhabitants; in 1870, one for 611; in 1880, one for 438 (*Problem of Religious Progress*). For the principal cities the figures are, 1850, one for 3,680; 1870, one for 5,104; 1880, one for 5,375 (*Christianity in the United States*).

Now, this was not always so; any student of church history will recall the period when the Gospel made such rapid progress in the cities that, by contrast, the pagans of the open country were assumed to be heathen. Why should the Church of the first century win its most surprising triumphs at the very point where the Church of the nineteenth century has been suffering its most discouraging defeats?

I had occasion to give some study to this question three or four years ago, and happened upon certain familiar facts with reference to the early church whose significance had never before occurred to me. Longer reflection only deepens my sense of the importance of these facts; and yet, if any writer has brought them up in connection with the question before us, his writings have not come under my eye.

Let me work a way into the subject by asking what was the ecclesiastical unit among the earliest Christians? In this presence you will all answer that it was the local church. Dr. Dexter says (p. 33, quoting from Vaughan), "We read in the New Testament . . . of the Churches in Judaea and the Churches in Galatia; but we meet with no such phrase as the Church of Judaea, or the Church of Galatia." Undoubtedly that is true; and therefore the Congregationalists can prove themselves mighty in the Scriptures when arguing against such an ecclesiastical conception as the Church of England, or the Church of Scotland.

But what if Dr. Dexter had pursued his study of New Testament phraseology a little further? Does he ever meet with such a phrase in the New Testament as the Churches in Jerusalem, or the Churches in Antioch, or the Churches in Ephesus? If you propose to be governed strictly by New Testament lan-

guage, your church boundaries, to be sure, will never be larger than a single city; but neither will they ever be smaller.

The independence of the local church has been the Puritan contention; but what shall be the limits of that locality? To quote once more from Dr. Dexter (p. 2), "A church, as a rule, should include only those who can conveniently worship and labor together"; well, if that be so, it must mean in a city even of the size of Hartford, *e. g.*, or let me say of the size of Ephesus; after such a preacher as Paul had been laboring there with great success for nearly three years, it must mean probably a considerable number of different churches. You will find no hint of such a necessity, or such a possibility, in the New Testament. However many elders or bishops it may have, it is always the Church of Ephesus, never the Churches. So the title of Clement's Epistle is, "the Church of God which Sojourns at Rome to the Church of God Sojourning at Corinth."

The writings of the earliest fathers, I think (as well as the Holy Scriptures), would sustain the assertion that in those days the natural limits of the local church were the limits of the municipality. The phrase "Church in so and so's house," probably does not conflict with this assertion [Thayer's *Grimm's Lexicon*]. Great Ephesus, or Corinth, or Rome, little Philippi, or Derbe, or Lystra — each will have its one Church.

Now, as you reflect upon it, there appears a high degree of common sense in this determination of the locality; for the boundaries of a city have not been drawn by chance or by someone's arbitrary whim. A city is a slowly developing providential fact; or, to word it differently, a living organism. It grows as fast as it can grow, but no faster. Stern conditions of life have governed and limited its expanse of territory and increase of population. If just so many people are joined compactly together at this time in this place, it is because God in his providence has made it possible and generally desirable that so many and at present no more people should be here. The city was the first political unit in the classical civilization, as the term politics shows, and in the all-important relations of daily life the city is still the most important political unit, and will be so recognized among well-governed people. Nothing larger than the city and nothing smaller; not the whole state or county, and not the little ward. New England had its town

meetings; Virginia was ruled by counties; therefore — we often say — New England's higher type of civilization. It had a better measure of community. The city being one community, shall have its one police force, which is a vastly more important organization, by the way, as concerns our daily wellbeing in time of peace, than the state militia or the national army. One police force for the whole city, under a single management, and distributed in this ward or that, not according to the resources of each ward, but according to the need.

One fire department for the city: not for a larger region; let New Haven look after its own fires, unless on the breaking out of some extraordinary conflagration, when you might send help. Generally, New Haven can defend itself better without your interference. The one fire district shall be no larger than the one city and its immediate suburbs; but neither shall it be any smaller than that. You do not propose to have a well-paid fire department out here on the hill, where the people may feel that they can afford it; and then over by the river, perhaps, or wherever the residents are least able or willing to afford it, only a few buckets and a garden hose pipe. No, it is one department for the whole city; the practical community has stretched itself thus far. One department, with one management, distributed according to the need, and able to despatch its fine mechanisms of salvation hither, thither, over the whole territory, at the first swift signal of peril. I was walking down a street of my own little city, a few days ago, when I heard the ominous booming of our fire-gong. An engine house was in view down the street, and before the gong had ceased sounding I saw the doors fly open and the maddened horses plunging up the street past me toward the little barn a couple of miles away on the edge of the town whose peril had summoned them. A magnificent exhibition of the reality of that common life which now thrills back and forth through all the veins and arteries of an entire city. "The legislative powers of the Common Council," Chancellor Kent says, . . . "affect, much more than the whole legislation of the state, the infinitely diversified details of common business and the ordinary security and comforts of domestic life."

So these municipal limits are not an accident, but the natural, that is to say, the providential boundaries of the communi-

ty in which men live. Now the Church of God at once accepted those natural boundaries. In those earliest leaders of the church the divine inspiration raised no controversy with the appointments of divine providence ; and so every separate city, no matter how small, had room for its own separate church ; but no city, however large, had room for more than one. The Church of Philippi, the Church of Sardis, the Church of Ephesus, the Church of Rome.

Before contrasting this with the very different arrangements that prevail among ourselves, will you notice another fact as to the government of those early churches? We are back in the days of the Church's primitive simplicity, where each of our modern denominations desires to find the origin of its own peculiarities, the days of the first love, of marvelous growth, the days of apostolic oversight, or of undisturbed apostolic tradition.

We are concerned now especially with the period following upon the close of the apostolic age, and the materials for studying that period are not so abundant as one could wish ; but, such as they are, some conclusions can be reached from them. You have read, I dare say, those eight lectures on *The Organization of the Early Christian Churches* by the lamented Edwin Hatch of Oxford. Not all of his conclusions, probably, would command universal assent among scholars, but it seems to me he established the substantial accuracy of his definition of *ἐπίσκοπος* in its first Christian usage. I must not go over his argument, but may remind you of its conclusions, viz., that the suggestions of this title were at first financial. "Not only in private assemblies," he says, "but also in municipalities, the officers of administration and finance were known by one or other of two titles, *ἐπιμελητής* or *ἐπίσκοπος* ; and he maintains that the application of the latter name to the body of church officers was to indicate their special capacity as administrators of church funds. At first this and other titles were applied to any of the officers, the variety of these interchangeable names to be explained, probably, he says, "by the fact that the same officers, or officers having equivalent rank, had various functions." But "when [page 41] the president [of the presbyterial body] became a single permanent officer, he was, as before, the person into whose hands the offerings were committed, and who was primarily responsible for their distribution. He thus became

the center round which the vast system of Christian charity revolved. His functions as supreme almoner tended to overshadow his functions as president of the council. The title which clung to him was that which was relative to the administration of funds, bishop. . . . He had, no doubt, other important functions; . . . he was the depositary of doctrine and the president of the courts of discipline: but the primary character of these functions of administration is shown by the fact that the name which was relative to them thrust out all the other names of his office."

Now you may incline to think that some of Dr. Hatch's arguments for his favorite theory sound somewhat like special pleading; but has he not established it beyond all controversy that to any Greek-speaking Christian of those days the title *ἐπίσκοπος* naturally called up financial suggestions; and, furthermore, that in fact an important part of the duties of every bishop of those days was the administration of the funds of a church. "The glory of a bishop," says St. Jerome, "is to relieve the poverty of the poor."

Another fact must be noticed here, and that is the very large part which money played in the church life of those early days, even though the Christians were mostly poor; but it was a time of most distressing poverty over the earth, also of congested wealth and luxury; and then, as now, these extremes were found side by side in every city, like the contrary electrical conditions aggravating each other on the opposite walls of a Leyden jar. Extensive charity became essential to the continued existence of society, but, as Dr. Hatch says, whereas in other associations charity was an accident, in the Christian associations it was of the essence." Read the first chapters of the Acts, and Paul's epistles, if you doubt this; or read Uhlhorn's *Christian Charity in the Early Church*.

Now the bishop was named from the city where he held his seat. In the earliest period of his distinct office his diocese was simply the city parish. One longs for fuller information as to how all these things were managed, but we have to make the most of what scraps we can find. There is one letter quoted by Eusebius in his chapter on the Novatian Theory, Book VI, Chapter 43, which I have read over a good many times. He quotes it only in fragments, and his purpose is to make manifest the

abominable wickedness of Novatus, who got himself made bishop at Rome, you remember, by some irregular process. The letter is from Cornelius, lawful bishop of Rome, to Fabius, bishop of Antioch, and he writes : " This asserter of the Gospel (Novatus) did not know that there should be but one bishop in a Catholic church. In which, however, he will know (for how could he be ignorant ?) that there were forty-six presbyters, seven deacons, seven sub-deacons, forty-two clerks, readers, janitors, in all fifty-two ; widows with the afflicted and needy more than fifteen hundred ; all of whom the goodness and love of God doth support and nourish. But neither this great number, so necessary in the church, nor those that by the providence of God were wealthy and opulent, together with the innumerable multitude of the people, were able to recall him and turn him from such a desperate and presumptuous course."

I am not specially interested in Novatus, the subject of this letter, a poor heretic long since gone to his account ; but I am greatly interested in the light which the letter throws, incidentally, on the condition of the Church of Rome about the middle of the third century, when the church had lost some of its primitive simplicity, but still retained many admirable elements of power.

Under a single financial administration, you notice, and woe to the man who shall suggest any division of that responsibility, but with an innumerable multitude of people, and church officials in proportion, with some members who were wealthy, and more than fifteen hundred who were helplessly poor, these many poor "so necessary in the church," the good bishop says, and all under one single administration, for there could be only one bishop in a church, and only one church for the one city of Rome.

Let me remind you once more that those were the days when Christianity won its rapid triumphs in the cities, and now we are ready to look at another picture, — a picture of the Christian Church as it carries on its operations in a modern city. That the picture is not an altogether pleasant one to look upon appeared in the quotation which I used as an introduction to this paper. Unless the Christian Church can show herself better able to solve the problem of christianizing New York than she has yet shown herself, Bishop Potter would confess her a

monstrous and insolent impertinence. Such intensity of expression could be justified only by very grave shortcomings in fact. What are the shortcomings in fact? What are the facts as to the Church of Christ in the city of New York?

Well, the fact that is likely to strike your notice first is that there would be little meaning in the phrase "Church of Christ in New York City;" you must say, "the churches." They may all be connected no doubt by invisible bonds into a spiritual unity, but only as all true churches the world over are thus connected. There is no unity whatsoever which grows out of the fact that these particular churches all belong in one city. The only intelligible phrase now is the churches of New York.

Well, then, what are the facts as to the wise distribution of these churches for doing their work, and Christianizing that one great living organism which we call the City of New York?

Others would be better qualified to give you these facts in detail; but it will not be hard to suggest a few here and there, enough to serve our purpose.

According to statistics compiled a few years ago (1888) while at that time, taking the whole city, there was one church for 4,000 people, certain wards give very different figures; the fourth ward, *e. g.*, had one Protestant place of worship for over 10,000 people, and the tenth ward, one to every 23,500 people.

For a certain district Dr. John B. Devins has recently published these statistics: a district east of the Bowery near Houston Street, containing 50,000 people, (concerning 32 acres of it the density is double that of the most crowded part of any city in the civilized world,) with 116 saloons, two public schools, four Jewish synagogues, one Roman Catholic church, has not one Protestant church. A larger population than one of our western states; and yet not one Protestant church. A few years ago Dr. A. F. Schauffler made this statement concerning the part of New York below 14th Street. "In 1868 there were 141 places of worship, Protestant, Catholic, and Jewish, south of that line. There are now (20 years later), with nearly 200,000 people more, only 127 Protestant, Jewish, and Roman Catholic places of worship. That is to say, a city twice as large as New Haven has moved in south of 14th Street and fourteen Protestant churches have moved out."

A few years after that statement I happened to drop into a

meeting of the New York Presbytery, and found that that body had just sanctioned the removal of two more of its down-town churches, to upper New York, to the little strip west of the Park. Pastors of churches already established in that strip protested against the removal, saying there were enough churches there now for the present need; and Dr. Schauffler sprang to his feet to ask why some of these restless churches do not move down town. But up they went. More recently still, you may remember the unpleasant discussions over the project to sell or mortgage the old down-town church of Sea and Land in order to pay for still another church far up-town. Some one has said that Fifth Avenue and the West Side must be very wicked if it requires so many churches to evangelize them.

I speak of New York because its great size and peculiar shape give a startling significance to some of these facts; but other large cities would tell the same story. Even in Boston we have heard of one strong church after another slipping its moorings and drifting westward with the tide of wealth.

It is easy to reproach churches which have thus forsaken the needier field to choose an easier field. When they venture on such a step they must make up their minds to bear a good deal of public denunciation. But is the reproach always fully deserved by the individual church which receives it? The facts are bad enough; Bishop Potter's language was none too strong for the facts; but is any one of these migrating churches responsible for the facts?

There stands the old historic church building, down by the Bowery, or up at the North End, Boston; the people who once attended and sustained its services have nearly all moved miles away and joined other churches: the people who have closed in about it are the heathen classes of modern Christendom, who ought to be conquered by the Gospel; but until they are conquered, by no means ready to sustain the Gospel. Who shall pay the running expenses of that old church meanwhile? Pastor and sexton? Nobody else is left. Put yourself in the place of the officers of one of those down-town churches before you throw too many stones at them.

One can imagine a great nation when the stress of some extraordinary common peril had transformed it for the time into a single community,—this nation still endeavoring to con-

duct its affairs by methods which recognized no such community. In the peril of our late civil war, for instance, Massachusetts has its army and pays for it, and undertakes to defend itself; Connecticut the same, and New York, and Minnesota; and loyal Virginia has its army, and is expected to pay for it, and to defend its territory. But in a very short time the starved and battered remnants of Virginia's army are seen drifting up through Maryland northward, and we try to wave them back. "Shameful," we say, "back to your posts. We have soldiers enough up here now to defend Massachusetts and Connecticut: do not forsake your appointed post because it is not quite so comfortable. Back to Virginia. Where is your patriotism?" "But," cry the poor wretches, "we are starved out." "That is unfortunate," we answer, "but you must go back. Every state must defend its territory."

That is not the principle on which our nation conducted its war to a successful conclusion. For the time-being the nation found itself a single community, with one national treasury therefor and one national army. Now we have seen that a city is always a single community.

New York is a community, but the Church of New York — there is no such church; there are the churches of New York, and they have never yet discovered themselves to be a community; a large number of mutually independent congregations, each looking out for itself; that is Protestant New York.

Evidently the Congregationalists, so-called, may comfort themselves with the thought that they have now established their peculiar principles throughout Protestant Christendom. For it is true, as every student of English constitutional history knows, that he who holds the purse strings must finally control the operations of government: the supremacy of the House of Commons was made secure when once it was determined that money bills must originate in that house. But in matters of finance all our unestablished churches, Episcopalians with the rest, have now gone over to the congregational platform. Bishops and presbyteries may say their little say about doctrine and discipline; but when it comes down to the vitally important questions of the funds, every separate congregation expects as matter of course to take those into its own hands. Modern

Protestantism, apart from state churches, is Congregationalism triumphant.

It will be remembered that the same movement of thought which resulted in the Puritan churches worked itself out into an extreme of individualism in social ethics. It was a very noble movement, a breaking away from the secular tyranny of kings and nobles, and from the spiritual imperialism of the Church of Rome, and then from established churches of the state, making each man aware of his individual accountability to God. We shall offer no apologies for what our fathers did, and we do not intend to relinquish any of the costly benefits that they have handed down to us. But we all begin to feel in these days that that splendid advance of our fathers was somewhat onesided, and needs now to be supplemented.

Society moves on like a man walking, first one side thrust forward, and then the other; and therefore it may become necessary now to bring forward what had been left behind by an excessive individualism a little while ago. The newer political economy includes many assertions that John Stuart Mill would have stigmatized as socialistic, and the newer politics also. In cities especially, we are all aspiring toward what would once have been called municipal socialism, for this seems the only corrective of existing forms of municipal waste and neglect and corruption. So we are all beginning to catch the idea that there is this complementary lesson to master in politics and economics, that the individual man is, after all, part of a larger social body, and that he must learn to exercise his peculiar functions with a view to the health of all the rest of the body.

Well, the very same thought is stirring the consciences of men in religious things. Consider such a phenomenon as the Salvation Army, itself a very onesided movement, no doubt, and somewhat perilous, almost repeating, as it does, the exaggerated Romish imperialism of the old Jesuit, and yet appealing very strongly to the Christian sentiment, awakening us to the sense of something forgotten in our own religious conceptions, realizing once more in our democratic world the ideal of the old Centurion, where the officer says to one "Go," and he goeth, and to another "Come," and he cometh,—the whole body moving as one set under authority. As we have watched the operations of that vast organization, how many of us have felt

that, while we must not lose, as they seem partly to have lost, the Puritan's self-reliant manhood, yet we must learn from these Christian warriors what they have attained of unity and discipline. Somehow, without relinquishing the glorious gains of Puritanism, we must regain the older, more organic, religious life of the early Church, — a body with head and hands and feet, able to undertake, on a large scale, the great tasks assigned it toward the salvation of the world.

Already our churches begin to accomplish this as occasion demands in our more distant missionary operations. An organization like the American Board realizes fairly well such a moderate degree of community as would be possible between the First Church of Hartford and the Church of Peking. So, also, in what we call Home Missions, by the modified episcopacy of secretaries and superintendents we realize the degree of community that would be possible over so vast a territory. But where we confessedly and lamentably and increasingly fail is in the task nearest at hand, precisely where the already existing municipal community might have encouraged hopes of the largest success, and for the reason that it will take something stronger and nearer and warmer, less mechanical and more vitally organic than any mission board, to satisfy the claims of so very real a community as every city involves.

Now will you exercise your fancy enough to imagine that there might be such a thing as the Church of New York, — a church of the earlier type, — such a church as we have found existing in Rome 1,600 years ago, in that earlier and better day, when Rome meant, ecclesiastically, not the empire, but the city. You remember the bishop's description, that innumerable multitude of the people, that great number and variety of officers, and doubtless with a corresponding number of places of worship throughout the city, wherever it might be most convenient for these many Christians to assemble, but all in the one church; some who, by God's providence, were wealthy and opulent, and in the same church more than fifteen hundred of the helplessly poor, — all under one administration, one bishop, because there could be only one bishop in a Catholic church. "Only one bishop in a Catholic church;" so Cornelius wrote to Fabius, and he repeats this same phrase, almost word for word, in a letter to Cyprian. [*Cyp. Ep.*, 45.] Indeed, if you will read the

somewhat protracted correspondence that went on in those days between Rome and Carthage, you will observe that the chief complaint brought by both writers against the heretic, Novatus, was that he proposed to cut the church at Rome in two; it was the deadly sin of schism, for two bishops in Rome would mean two churches in the one city.

We constantly hear Cyprian quoted as a champion of episcopal authority, — quoted oftenest by those who understand this authority in a high-churchly sense, — and certainly his thought was clouded with sacerdotal notions which I should be very unwilling to endorse. But, after all, was there not back of the good father's contention some instinctive perception of what was essential to the continued health of the churches? The provoking cause of much of his argument was the schismatic proposal to divide what had always been united under one bishop, that is, all the Christians of one city. Look at his letters, especially the 43d and 48th and 49th in the series. See, also, if the same motive does not appear very plainly in the correspondence of that earlier episcopal champion, Ignatius of Antioch. [*Magnesiensians*, 6; *Philadelphians*, 3, 4, 7]. [See article by G. Uhlhorn in the *Schaff-Hertzog Encyclopædia*.]

Yes, as I read between the lines of these ancient epistles I seem to get light on the deeper causes of what had been happening a hundred years earlier than Cyprian, when first out of the presbyterial body in every city one man was coming to be named the bishop of that city. You can see that at about that time the unity of the church in every city must have been threatened by growth of numbers and multiplication of officers; and therefore the church found itself craving one visible representative of that unity.

Not till the later days of Constantine, days of disastrous alliance with the state, did the imperial hierarchy of metropolitans and patriarchs begin to threaten the liberties of the Church; but the municipal bishop appeared very early. Irenæus (III. 4) says that Polycarp was appointed "Bishop of the church in Smyrna" by the Apostles themselves. The one bishop of a city to maintain the unity of its Church, himself the "supreme almoner," as Dr. Hatch has shown; "the center around which the vast system of Christian charity revolved," binding together

the rich and the poor, all sorts of people whom the city contains.

The bishop and his city; the city and its bishop. To this day in England little rural Lichfield or Chichester is called a city because it holds a bishop's chair, while great Sheffield and Leeds are only nondescript towns because they lack that civic token,—a most irrational distinction, as it now appears; but it shows the tenacity of the original conviction that every city must have its one bishop, and only one.

That, then, is the historic episcopate; and taking it in its essential historic idea, I begin to think that it may be the Spirit of Truth himself who has prompted the demand for its revival in our day as a bond of Christian unity.

For episcopate means unity of oversight and of financial administration. Whether this unity may best be embodied in a single official or not, would be a further question which I do not care at this time to search into;—but a real unity of church administration throughout a city,—that is in fact the historic episcopate.

Now will you fancy one such church established in New York. And, merely for definiteness of impression, and to make sure of its unity, will you fancy it furnished with a primitive bishop of the genuine historic type, some commanding Leo, or Cyprian, or Ignatius, installed bishop of the one church of New York, the head administrator, in Christ's cause, of all the immense spiritual resources, and all the immense material revenues now under the control of the Christian people of that city. Do you think we should find him bunching all his costliest buildings and strongest men in the little strip of land between Central Park and the North River, and leaving the lower half of the city to a few stray mission chapels? All very well, that same mission chapel, so far as it goes; but we have found it hard to rid our minds of the impression that it is something of a pauper, hardly the field to satisfy an able, self-respecting minister very long. It is as if in our late war we had sent Grant and Sherman and Sheridan to defend the sacred cause in New England, or to lecture at West Point, while we detailed a handful of cadets and of superannuated half-pay veterans to try conclusions with Lee and the army of North Virginia.

Now do you not think our historic bishop of New York, or

any wise leader of the Church of that entire city, would contrive to make it speedily understood that those stations nearest the wretchedness and wickedness of his great parish were his most honorable stations, awarded to some of his best men and most carefully supplied with means. If there were not enough great preachers to go around, Fifth Avenue must get on as best it can with a deacon's meeting; but all the needier posts must be manned.

Do you not find the picture somewhat attractive, gentlemen? Might it not begin to illustrate that blessed community for which all human society groaneth and travaileth in pain together until now? If you ask me how, in the present divided state of Christendom, the alluring picture could be worked out into the solidity of fact, my answer is not ready. For, whatever happens, we must not imperil the glorious gains of Puritanism for personal liberty and self-reliance. But let me suggest that most of you belong to a denomination which for good or ill has been largely responsible for drawing us all into our present exaggerated individualism; may it not be your duty to exercise the lively wits God has given you in tracing out the complementary principle?

Any one can see the difficulty. Any immediate obliteration of all denominational barriers seems so millennial a prospect that one hardly cares to waste much practical thought on it. Yet even along that line how much we have seen accomplished, sometimes, under the stress of strong religious feeling, when for a week or two, under Mr. Moody or some or other wise leader, all the churches of a town count themselves one army of evangelization.

But even leaving that broader unity out of sight for the present, take merely the Christians of some single denomination in a city. You Congregationalists have taught us all to believe that only so many of these as can conveniently worship together should generally be included in one church; therefore, so soon as that number has been exceeded, you have taught us to send out a colony, and to exult when at the earliest possible moment we can cut this colony off into a separate, independent church; much as if the Church of Christ were a sort of extended earthworm, and the more separate pieces you could chop it into the better,—just so many more new worms. But I submit that

the Apostle chooses as symbol of the Church of Christ a more highly developed living organism, with head and hands and feet and eyes and ears; and if you recklessly slice such a creature into sections, you may well find that no one of them retains the healthy life of the whole undivided body. Let Cornelius try such a surgical operation at Rome, and you have grave reason to fear that in so large a city those wealthy and opulent Christians whom he speaks of will be in one section, and the fifteen hundred helpless poor in another. Indeed, such a dismembered church might resemble the state of society Emerson somewhere speaks of, whose "members have suffered amputation from the trunk, and strut about so many walking monsters,—a good finger, a neck, a stomach, an elbow, but never a man." [*American Scholar*, p. 73.]

I spoke with admiration of the New England town, that "wonderful little republic," as it has been called, which has contributed so much to our political development, but if you try to make the town meeting carry the whole weight of a complex civilization, it will break under the strain after awhile.

It is worth noting that this very experiment was worked through by that enterprising Connecticut Church which, in 1667, moved down into Jersey with its pastor, Abraham Pierson, and became the Church and town of Newark. So late as 1832 a committee was appointed by the Newark town meeting to see how they should stretch their government to the demands of the situation. Neighboring communities in Elizabeth, Perth Amboy, New Brunswick, etc., had been living under municipal charter for about a hundred years, but these sons of the Puritans in Newark would not hear of a city yet; the best they could recommend was that "owing to the numerous population of the town, and its rapid increase, a division of the township into two or more districts would be a great public convenience by affording an opportunity to a greater proportion of the inhabitants to assemble and take part in the township business." By act of legislature February 6, 1833, the town was so divided into four self-governing wards, just the policy that we have been following ever since in matters ecclesiastical, dividing a church so soon as it outgrows its meeting-house. But in matters political it appears to have taken only three years to prove the utter futility of the experiment; for in April, 1836,

even Newark obtained its charter as a city. The incident well illustrates the truth which President Scott of Rutgers College has stated, that "the town government, though the best for a certain stage, is in its nature primitive and temporary. There is something permanent and ultimate in the idea of a city in its relations to humanity. The home of highest existence is . . . the New Jerusalem."

When will our Christian Churches rise to this higher and more scriptural conception? When will the people of any one denomination in a city set it before themselves as an ideal,—not to multiply independent churches indefinitely, but to do their best to make their one Christian community as long and broad and deep and high as the civil community, in which God has set them; so that they may do their full share toward reaching all sorts and conditions of people in it, and may cover the town, as the fire department does, and the police.

Our churches are making some timid experiments in this direction now, and with how great encouragement to proceed further. Has the Episcopal Church in New York anything more closely resembling a primitive bishop than the Rector of Trinity parish: that one powerful organization, with its houses of worship in every part of the city? Have you studied the growing power of the Collegiate Dutch Church now that it is becoming possessed of a missionary spirit? One of the most successful churches that I know of in any large city under the oversight of our Presbyterian Board of Foreign Missions, is that in Mexico, under Sr. Morales, who told me two years ago of the many different branches of his work in that city, five of them, I think, and who this year has been blessed with a revival whose benefits have been shared by other missions in different parts of the land. My own scanty studies on this subject were undertaken in an effort to keep up with certain strange leadings of Providence; for the church with which I am personally connected would spread beyond traditional limits, and exists now in the form of four branches with as many ministers; but only one body of governing officers. I woke up one day to find myself a historic bishop. Within the last six years, whereas at the original branch only one hundred and fifty-five persons have made confession of Christian faith; the newer branches under my younger presbyters, which represent the broadening out of

our church ideal over the town have welcomed on confession of faith two hundred and fifty-seven persons.

Many of you could quote similar examples, experiments in the way of stretching our ecclesiastical boundaries—more nearly to those of the municipality itself. But most of these movements are only tentative and timid as yet, away from our old ideals of ecclesiastical individualism and toward—we know not what. We have not yet mobilized our little militia companies into anything much like a real army. What we want is some conception of church organization which we may deliberately accept as a truer ideal than we have had heretofore, and toward which we may deliberately bend our efforts. In the case of large cities the need seems very urgent, if so thoughtful an observer as Bishop Potter warns his own Church that if she continues as she has been organized for her task in New York “it will be a monstrous and insolent impertinence,” and if there be any justice in that charge then every true Churchman or Christian must be ready to consider, if need be, revolutionary measures of reform. I have advocated no revolution, however, except such as may be involved in a more careful study of the methods and ideals of the earliest Christians; when, as the Puritans long ago made us understand, men never spoke of “the Church of a province” but, when, as the Puritans neglected to make us understand, men were no more ready to speak of the “Churches of a City.” The Church of the City, that was the ancient Scriptural phrase; the whole civil community claimed by the Christian community, The Church of the City. I leave it for you to consider whether that phrase may help us toward a better ecclesiastical ideal for to-day.

IS THE CONGREGATIONAL MINISTRY OVER-CROWDED?*

No apology need be offered in behalf of the committee for the selection of this topic. The agitation of it in the press — the secular as well as the religious — the frequent reference to it in small gatherings and in private conversations, and its vital importance to us individually and collectively, are sufficient to demand for it public discussion in a body like this. I will offer no apology for myself — only a word of explanation, which I feel is due the committee in view of their appointment.

Having been assigned by another body to some investigation and work in the line of the "increase of the ministry," it fell to my lot to become party to quite an extensive correspondence from which a number of interesting facts and figures were drawn. When these were reported, they proved to be so suggestive that your committee, hearing of it, desired that these results should be given to this larger body of those who are so deeply interested and concerned.

Without further delay, then, let us come to the matter in hand and ask what are the facts and conditions, and what are the questions which rise out of them.

In the first place, it is to be noted that we are considering the Congregational Ministry — a ministry that yields itself to no temporal control, that acknowledges no headship save that of Jesus Christ, and that serves churches that give allegiance to no centralized government — that are held together by no ecclesiastical bonds, but which are united in fellowship and interest by love for and devotion to one common Master and Lord. This is the highest type of independency for both Churches and Ministry — out of which, naturally enough, arise many difficult problems. Such an independency feels more quickly the influence of the ever-changing conditions which the progress of society throws about it, than does any system which, as the result of organization, works along the line of prescribed rule. It is interesting to go back one hundred and seventy years and note

* Being a Paper read at the meeting of the General Association of Connecticut, at Hartford, June 17, 1896.

what Cotton Mather says of the manner of calling a pastor. "When a Church wants a pastor, they do first, by prayer with fasting, humbly supplicate our ascended Redeemer, who giveth such gifts unto men, that He would give unto them a pastor after *His* own heart. Then . . . they ask information from the ministers in their vicinity, or from the Governors of the College, what young men may be most serviceable unto them; and being thus or otherwise informed (they) invite one or more of these candidates to preach a few sermons among them."

This seems very much like the method that is followed at the present time—but it is so largely in appearance. Then they sought young men because there were few or none of maturer years who were not already fixed in what were understood to be permanent pastorates. To-day the call for young men is for quite another reason, as we well understand. Then they asked information of neighboring ministers. We are glad to say that this custom has not entirely passed away—though quite as often the information is volunteered—but we are beginning to realize that information, recommendation, and cordial endorsement carry very little weight. Then they invited one or more of the candidates to preach a few sermons, and in most instances found the one whom they had asked God for, in the first or second man. In later years, it has been a clearly-defined purpose to hear many candidates, and not infrequently the one chosen is the twenty-fifth, the fiftieth, or even the seventy-third, as I knew of in one instance, after several years of hand-to-mouth existence. In spite of the seeming similarity, it appears there is a marked difference. But the change has been going on very gradually, keeping pace with the changes of social, industrial, and educational progress, so that now the problem seems to have some alarming features which may well agitate the mind of the ministry. To say who is most to be blamed, the ministers or the Churches, would perhaps be difficult.

But let us look abroad and consider the existing conditions. With some of the features of the case most are doubtless familiar, viz., the fact that once a Church becomes pastorless, its supply committee is deluged with the applications of those who feel that probably they are specially fitted to meet their need. This has become so common an occurrence that it is noised abroad much to the discredit of the ministry and the injury of

Christianity. But does not the worst aspect of the case lie in the effect upon the Churches? They understand the situation, and even those that are well served get the idea that should their pastor leave, there are a plenty more whom they can secure, and so the feeling of respect for and interest in and of holding on to the one they now have is weakened. He is well enough if he stays, but whether he stays or goes is not a matter of great importance. Here is a tendency which is destroying those mutual feelings—those bonds of union which are so essential for the proper relation of pastor and people and for the progress of the work. Then, again, as soon as the pulpit is vacant, the Church becomes wonderfully possessed with the idea of its own importance. In spite of its deficiencies, difficulties, and drawbacks, it has reason to suppose that it is a most desirable field—at least there are thirty or forty anxious to work it, and it is inclined to settle down to abide its time and its choice. Good men, who for legitimate reasons are unemployed, are held in suspense while the Church looks about and at length calls one who is already well fixed, or secures one who falls in upon them from some distant part of the country, or even of the world. Incidentally, may I say that all this bears upon the salary question? Churches do not feel the need of an effort to rise above or even keep up to the present amounts paid, since there are so many who seem willing to serve for the same, or even less. The ministers that complain about small salaries have this to blame—and perhaps more directly themselves. If the ministry were less movable, it would be better paid.

But is not this a question of supply and demand? It would seem so; and here we must resort to figures. When the churches that are pastorless (not only a few, but practically all, both large and small), without any seeking on their part, roll up a list of applications ranging from thirty to one hundred in number, and some of them in carrying on so large a correspondence feel it necessary to use a printed form, it certainly looks as though there was an almost unwieldy surplus of ministers, who, like the tramp and the balloon, have no visible means of support. Now, looking to our own state first, we find that there are in round numbers ninety ministers on our list without charge. Deducting from this number those who are aged and infirm, those em-

ployed as educators, etc., and those who have turned aside to business and other lines of work by reason of physical inability or felt and acknowledged lack of qualification, and there are left a possible fourteen who might be thought of in connection with pastoral work. But even this needs some further modification. Taking out the several who are out of the state, and those who have been out of the pastorate so long and for such reasons that it is fair to suppose that the churches do not care for them (alas ! that there should be such), and there remain nine to be considered as available candidates. But there are twenty pastorless churches in the commonwealth,—two churches for every minister on our list duly accredited, whom any one,—yes, several brother ministers will gladly unite to recommend—yet the recommendation is unheeded ; these brethren are compelled to wait while the churches go through their long list of fifty applications. A striking situation, indeed. Does it mean that the rest of the country is overstocked and is pouring back upon us in Connecticut its unused material ? The last *Year Book* sets the number of Congregational churches in the United States at 5,342, and states the total number of ministers to be 5,287, of whom at least 1,000 are either too aged or are educators and secretaries, leaving about 1,100 more Congregational churches than there are Congregational ministers—or, rather, ministers now on our Congregational lists—to supply them.

In view of these facts, both in regard to our state and the country, the question comes, Where is the surplus that is so overcrowding us, and from which come these long lists of applications with which the churches are being afflicted ? Perhaps some may say that it is from the Theological Seminaries that are grinding forth newly-made ministers just for the sake of doing so, that they may continue to exist. It may seem so, and yet the total number of graduates for 1894 was 124, of whom it is safe to say that 24 either continued in fourth year studies or went into distinctively mission work at home and abroad, so that we can say 100 graduates were ready for pulpits. The increase of churches that year amounted to 106, and the deaths to 98, of whom 25 were in service, thus making 131 places opened by natural growth and the falling out of workers, to be filled by 100 new men from the seminaries, and that is saying nothing of the 1100 more churches than ministers. And

this not for one year only ; it has been going on for many years, — indeed, the average for the last five years shows even a greater discrepancy between the supply from this source and the demands. If figures mean anything, these certainly indicate that the seminaries are not to be condemned for what they all are trying to do in the line of making ministers, at least so far as numbers go. One hundred to meet a need of 1200 is not overdoing the matter on their part. The idea of an overcrowded Congregational ministry hardly stands the test of figures, and yet it is not altogether surprising that the idea prevails so strongly.

About the existing state of affairs which has given rise and strength to this idea, so far as I have been able to investigate it, three things may be said. *First*, that it is true that those outside our state are trying to get in among us. I will not attempt to say how many have recently succeeded, but I myself have received four requests for assistance,— one from Missouri, two from New York, and one from a Presbyterian in Michigan. If this is sufficient basis for judgment it appears that the eyes of the ministry are turning towards the rising sun. But we pass on without further comment.

Second. What is more evident and to the point, large numbers are coming to us from other denominations, especially the Methodists. That seems to be one denomination whose ministry is overcrowded. It is stated that at the last annual conference in New Haven, the Bishop argued with his clergy against the ordaining of more candidates, for he said it was impossible to find anything for them to do.

Methodism seems to be the mother of ministers, as one of its high officials boastfully sought to prove by instancing a certain city in the far West where the Baptist, Congregational, Presbyterian, and even the Unitarian churches were manned by Methodist preachers. However this may be, the fact is that they are with us here in Connecticut. I have it on the authority of one of the brethren, from whom I quote: "A Methodist minister in my study found on our state roll of Congregational ministers twenty-two who had either been Methodist ministers or under Methodist training." Our state secretary, Mr. Moore, tells me that this is about three-fourths of the whole number from other denominations.

Why they come is not as easily determined as their number. That they are crowded out, as suggested above, may be true, and yet it could hardly be made to apply to so many. That they are converted to Congregationalism and come to stay is by no means evident, as many instances go to show.

But even this number, large as it is, does not account for the apparent overcrowding.

We observe in the *Third* place that the long lists of applicants are not made up of the unemployed who are standing idle, but to a large extent of the names of those already in active service. That fifteen or twenty churches have each fifty or sixty candidates "on the string" does not mean that each has a different list,—they are practically the same. In view of the figures already given how could it be otherwise? One brother made six applications in six weeks, and another during the first year of his pastoral charge of one church was, for a period of several months, away more Sundays than at home looking for another, and after a little more than a year was blessed with calls to two. I suppose that there is a class (and I fear that it is not a small one), who might properly be called "ministerial repeaters," that is, their names are to be found on eight or ten of these lists at the same time, and that, too, with a sort of periodic regularity,—men who are already holding on to churches even if it could not be said that churches are holding on to them.

The simple statement of the case is that figures and experience do not show a surplus of ministers. There is, beyond question, a surplus of applications *ad nauseam*, but that is quite another thing,—and it is considerably more damaging to the cause than an actual surplus would be.

If an attempt should be made to assign to every Congregational church a Congregational minister (even including those from other denominations now on our *Year Book*), there would not be enough men to go round, and this seems to be true both in regard to the state and the country at large. It may be said that we ought not to have so many churches, and this may no doubt in a measure be true. There are many instances where it would be well for the church to die or form a union with some other, but it is questionable even if this would reduce the number by one thousand, as would be necessary to make the demand no greater than the actual supply.

But I realize that figures do not tell the whole of the story; there are phases of it which figures cannot touch or express. To say what is or ought to be, by the figures, does not, in this case at least, solve the problem. The conditions as they exist in our midst in the overabundance of candidates for vacant churches stand out in contradiction to the figures, and the question is, What is to be done about it? To discover the causes and if possible to produce a remedy would certainly be desirable. The first might not be very difficult, for doubtless it may be said that the causes lie largely in certain social, financial, and educational considerations: *i. e.*, it becomes a serious question to an educated minister whether he can or ought to settle down in a little place on a small salary, deprived of social privileges and educational advantages, where he must keep up a hand-to-hand struggle in order to maintain his family to which he has as much right as any one, and to educate his children whom he loves as dearly and of whom he has as fond hopes as any father.

There are some to whom such a prospect never presents itself—but there are others, and they are not few, before whom it stands as a vivid reality, and, like the irrepressible Ghost, “will not down.” It must be so if, as things are, even a majority of Churches are to have pastors. In view of it one can hardly wonder at the spirit of restlessness which seems to possess the ministry and of which there is so much criticism and complaint.

This statement of the causes is extreme, necessarily so, but with certain modifications to suit individual cases, it has a controlling influence from the bottom (speaking financially) very nearly to the top, though the restlessness decreases in proportion to the increase of salary and surrounding privileges and advantages. This is not all, to be sure, but time does not permit us to more than mention the considerations of health, of increasing age, and the spirit of criticism and antagonism that sometimes developes in the Churches—often unjustly—that makes a change desirable.

But the really serious aspect of the case is in the causes as stated above—and the question is, What is the remedy? But again my time is too limited to venture upon a discussion of this, But in passing I do venture to ask, in view of the facts as pre-

sented and for the interest of Congregationalism in Connecticut and throughout the country, and of the cause of Christ in the broad world, Does the remedy lie in creating, as some have advised, a committee for the decrease of the ministry—is it advisable to cut off the source of supplies, is it best to close up our Theological Seminaries? Shall we gain the point if we do?

An educated ministry has been the boast of Congregationalism, and Congregationalism needs an educated ministry in order to maintain those distinctive features which have been its pride as well as the ground of its success and strength. But it is a significant and ominous fact that its seminaries graduated 124 men, though for the same year 234 were ordained—*i. e.*, 110 more were let into the Congregational ministry from some source or other by ordination than were graduated from the seminaries. It shows the tendency of things, and foreshadows the results towards which our honored denomination is rapidly moving. The combined effort of the seminaries is far from meeting the demand for such men as our Churches ought to have if Congregationalism is to carry into the future that which has been its glory in the past.

But in this connection it will be interesting to note what Connecticut is doing towards meeting the demand which the progress of Congregationalism is making.

There are a few more than 300 Congregational Churches in the state, and the committee of which I was a member were fortunate in receiving replies from about one-half of them. As these were representative, large and small, city and country, we feel that it is perfectly safe to double the returns. It appears then that during the last five years these Churches have furnished to the ministry an average of 10 (9.6) men each year,—a good showing perhaps as compared with other states. But it needs to be borne in mind that some of these have gone into foreign work,—that the average number of deaths has been 9 (8.8) each year, and also, what has been before stated, that the pastorless churches are two to one of the available, *unemployed*, candidates.

From this one would not judge that the denomination in this state is likely to catch up with itself very soon, to say nothing of sending forth men equipped for the advancement of the Cause in the newer parts of the country and the world, which

ought to be considered as a part of its mission. The failure to do this seems all the more probable when it is further noted that these Churches report only 68, all the way from the fitting-school to the seminary, who are preparing for the ministry, which, if the figures are to be trusted, indicates a large falling off in the average for the next ten years.

All this may furnish some measure of hope to those ministers who are unemployed — Congregational ministers, regularly trained and ordained, and of good ministerial standing. But it is a false hope, or more truly, that which seems to bring hope to them portends disaster to the denomination; but which is greater, the denomination or a small fraction of its ministry? That any are out of pastoral employment is no doubt to be greatly regretted. But they are out not because there are more ministers than churches nor because the seminaries are making ministers more rapidly than Congregationalism is growing. The real reasons have, in part at least, been mentioned, to which probably must be added some local and individual conditions, though these would be easily overlooked if the former did not exist.

We have then in this, what physicians not infrequently meet with in their practice; the symptoms and appearance of one disorder while an entirely different one is really causing the disturbance. Congregationalism is indeed suffering and it is surely a serious disorder — one which demands attention and careful investigation. But distinction needs to be made between the apparent and the real. If, then, the facts and figures as presented form a proper basis for a diagnosis of the case, we find not a too rapid growth of the denomination, not a surplus of ministers (especially Congregationally trained and seminary-educated ministers) but a certain unsatisfied restlessness among the ministry and a surplus of those who are willing to be considered candidates for several open fields and who present and urge their claims with some regularity and a good deal of persistency.

Whoever can suggest and apply a remedy will have honorable report among the churches.

But what will rectify the disorder and allay the present congestion is one thing, while what will meet the needs of the cause of our blessed Lord as represented by Congregationalism is

another. If Congregationalism is of any value to that cause, if she is to hold her high place among the sisterhood of denominations, if her principles are to be maintained, and her influence extended it certainly must be by her ministry — both by the consecrated loyalty of those who are now in her service and by those who shall be raised up in our Churches, educated in our colleges, trained in our seminaries, going forth with those qualities of mind and soul that shall make them at once the recognized leaders of the people and yet so fully under the leading of God that they will be ready to undertake His work whatever and wherever it is.

SAMUEL A. BARRETT.

Book Notes.

HARRIS' MORAL EVOLUTION.

This book, by Professor Harris of Andover, is one of the signs of the times. It is an effort to state the Christian faith and life in terms of Evolution. Upon the opening page the author distinctly declares the purpose of his book to be the establishment of "the harmony of personal and social morality with the facts of evolution." And within a few pages of the end he concludes, "Christianity and evolution are not contradictory, but are in complete harmony, so far as the essential moral and religious truths of Christianity are concerned." The author writes from the point of view of morals. He assumes to be an ethical student of independent study and strong belief who accepts, upon the authority of specialists, the assumptions involved in the theory of evolution. As from this point of view he surveys the entire process of development, he thinks he discerns, as others have not done, a unity even in respect of tendencies which seem to conflict. This confidence is due to his "discovery" of a truth whose oversight hitherto has made the agreement of morals and evolution impossible, but a truth whose recognition in proper integrity and balance will bring such concord within reach. This truth is the proper estimate and adjustment of the moral excellence of a proper self-realization. The volume is based upon an effort to articulate into a real natural and harmonious co-operation the egoism or self-preservation of the evolutionist, and the altruism or social instinct so much lauded by modern moralists. It proposes to bring into equilibrium the claims of society and of the individual, both being viewed as inherently proper and in their proper exercise inherently accordant. He complains of the ethical one-sidedness of all before him, basing as they do, with Drummond, their ethical system and theory wholly upon the sympathetic feelings, and contends with vigor and conviction that the self-regarding feelings, so powerful and dominant in the evolution theory, may properly be allowed a free exercise in the realm of morals. This perception that self-preservation, self-assertion, self-enjoyment, self-perfection, so vitally involved in the fundamental facts of evolution, natural selection, and survival of the fittest, also form a full hemisphere of true morality opens to the author fine promise of re-

Moral Evolution. By Prof. George Harris. Boston: Houghton, Mifflin & Co. pp. ix, 446. \$2.00.

conciliation of conflicting theories of ethics and of a larger harmony than has been hitherto attained between ethics and evolution.

To make this clear, four different theories of the relation of ethics and evolution are passed in review in Chapter I. (1) that of *Antagonism*, viewing evolution as purely and immorally selfish, and morality as rooted in sympathy, the opposite of selfishness; (2), that of *Independence*, viewing man's physical nature as evolved from animals, while his intellectual and moral faculties are independent of animals in origin and use; (3), that of *Identity*, being the view of thorough-going evolutionists; and (4), that of *Harmony*, being the theory of this book. Under this last theory the "difference" between evolution and morals is repeatedly accented, while the following affirmations indicate the nature of evolution and show the fact and the sort of a "harmony" for which this book is to contend: Evolution is the mode in which life develops from the lower to the higher orders; the mode in which man is derived from other vertebrate mammals; "probably" the mode in which the psychical powers of man are derived from animals which are intelligent; and "not improbably" the mode in which the moral sentiments of man are derived from "certain" instincts and feelings of animals. This "mode" of derivation it is which is to be shown to be in "harmony" with ethics.

With this thesis in view, succeeding chapters elucidate general ethical principles and develops the argument; (II), treating of the relation of the individual to society, championing, in fine contrast with Leslie Stephen, the immense and abiding significance of the personal integer as a co-efficient wholly equal in value to the social; (III), treating of the moral ideal, viewing the highest good as personal worth, a combination of intuitionism and utilitarianism, with fine words upon the moral loftiness of a true self-regard; (IV), treating the relation of ideal and duty and of the origin of the moral sense; (V), treating of the happiness theory of morals; (VI), treating of the relation of self-realization and altruism, an expansion of the main theme of the book; (VII), treating of the parallel course of self-realization and sympathy in ethics and evolution; (VIII), treating of the religious purport of the presence in man of ideals and a sense of duty, and of purpose in the universe and in history; (IX) and (X), treating of the Christian conception of the person (a fine discussion), and of society; (XI), treating of degeneration, showing the fact and nature of sin in terms of evolution; (XII), (XIII), and (XIV), treating of personal and social regeneration, stating the matter again in terms of evolution. Chapter XV shows how Theology has improved by a process of evolution, through which, in the doctrine of God, fatherhood has supplanted sovereignty, love triumphed over

justice, and equity and tenderness in dealings with the heathen taken the place of favoritism and injustice; in the person of Christ, the humanity so long eclipsed has come to have paramount significance; in the doctrine of sin, the fall, original sin, and total depravity have been done away; in redemption the vicarious and redemptive phases of Christ's death have been relieved of a false teaching about penalty and a transfer of character. Chapter XVI shows how the great distinctive features of the Christian system, such as revelation, God, Sin, Christ, the Holy Spirit, Immortality, and Miracles may by means of new statement and more or less modification or concession be made to conform with the distinctive features of the evolutionary theory of development. This is of course a test chapter in the book, one which will awaken chief interest. To show its general attitude we quote: "Revelation and evolution are two sides of one and the same reality." "Revelation is the embodiment of God in the very existence and evolution of nature. It is not power outside nature manifesting itself by occasional interjection, but is the resident forces and life of nature controlling and animating the universe. Nature is both evolution and revelation." His restatement of the doctrine of Christ is too vague and elusive either to summarize or quote. Touching the supernatural; "I cannot but believe that Jesus did many of the things ascribed to him." "His nature miracles are very few, and are not important to an adequate knowledge of his person and deeds." "And as to all his miracles, they are secondary in importance to his teachings." He "admits" that a resurrection like that of Christ "is highly improbable." "Many important beliefs would remain even if Christ did not rise from the dead." "There have been sincere Christians who have not held that belief." Arguments in its support then follow. Touching Christ's birth he says: "Belief in the virgin birth I do not regard as an essential doctrine of Christianity."

Such are the tenets, the contents, and the outcome of the book. As to its main thesis we note the following elements of excellence and strength. His conception and statement of the personal coefficient, albeit not new, is yet superb and timely. It is a splendid effort to bring out into the open day a truth whose glory is suffering at the hand of the modern evolutionist and socialist such deep and strange eclipse. The attitude of the author toward the relation of man and animals, and the origin of the moral sense, while to a painful degree noncommittal and obscure, yields us some fine and powerful work. His treatment of Spencer here reminds us of Iverach's trenchant words in *Christianity and Evolution*, and his distinction between animal and moral man is fine and strong. His words also

about duty, ideal, purpose, law, are forged anywhere but at the evolutionist's anvil. As he speaks of these themes and of the divine image in man, his faith in the great transcendent truths seems sterling and sure.

Touching other features of the book the following suggestions occur: The work is immature. The writer recognizes that current thought upon these themes is in flux. Into this passing stream he has thrown, not only his book, but himself. It is not written by a man at anchor, but by a man afloat. Hence it is in repeated cases inconsistent, and in important matters incomplete. Let the attempt be made to summarize and unify the statements upon the genesis and nature of man and of his moral sense, to show this. And touching this broad question of origins, we are repeatedly moved to an outcry of vigorous complaint. For example, we are told that "the monogamic family is an evolution." In the name of science we call for proof. Statements follow about the primitive history of the family, as though that primitive history were an extra-Biblical and anti-Biblical open page of well-attested facts. For such statements we ask for data *and their dates*. Similarly as to primitive sin. We are told that "knowledge of primitive man and of the progress of the race from lowly beginnings has changed the conceptions of man's original state." Three words in this sentence hold our scrutiny: "knowledge," "primitive," and "progress." We call here for *history*, not theory. These words in this book, and in many another, are fundamental and dominant. For the real value of such words commend us, not to books like this, but to Hilprecht and Hommel and Petrie with their spades and bricks and facts. They bring us knowledge, but nothing primitive, and only a broken and recent section of history, and that of retrocession rather than progress.

An important part of the book is its restatement of morals and Christianity in terms of evolution. It is here that we have felt deepest interest and deepest pain. The points of chief interest to us here are his statements about personality, about God, his character and will, about the fall, about Christ's person, about revelation, about regeneration, and about miracles. Upon one or more of these themes and their relation to evolution many minds are now engaged. We need only mention, with the book now under review, works by Theodore Kaftan, Drummond, Gordon, Abbott, Bradford, Caird, the Yale Lectures by Dr. Van Dyke, and the current numbers of *The Outlook*. As we read this effort of Dr. Harris we are convinced that the Biblical view of these themes will never merge whole with the current doctrine of evolution. Moses and Christ and Paul as personalities cannot be adequately described as products of their times. The Biblical doc-

trine of the fall, with its Biblical implications of personal will and moral sense and race relation is a dark and rugged promontory of fact, which, with its Biblical correlate of Salvation from doom by a Redeemer and by grace, can never coalesce with a theory of natural progress from lower to higher forms of life. The incarnation and resurrection of Christ, and the commission, conversion, and instruction of Paul can never be fairly stated in terms of the prevalent conception of evolution. They persist in ranking as phenomena that are literally and strictly supernatural and unique.

Then the most elaborate and careful statement in the book in Chapter VII of the relation of ethics and evolution is strikingly obscure and weak where it should be strikingly strong and clear. Just where coincidence should be seen to be most exhaustive and exact the incompatibility and misfit are most glaring. Here comes to view the fundamental error of all these efforts. Evolution is a statement of a *process* of a *part* of the world-life. Beyond those two words, "process" and "part" it has thus far never emerged. Christianity pretends to comprehend the *whole*, its ultimate source, its entire development, its final goal. The two totals are vastly incommensurate and unlike. That evolution may sometime come to state itself in terms of Christianity we expect with increasing confidence. But that Christianity can ever be outlined within the scheme of current evolution works is a vain and vicious hope.

Another essential feature of this and similar efforts commanding our disfavor, is its outlook. At some of the most critical points in the treatise the author is forced to aver that on the evolution theory forecast is impossible. "It is doubtful," he says, "if any type-producing variation could be predicted." "Relations and variations can be traced afterwards, but not beforehand." We suspect that the essential truthfulness and the essential significance of this avowal, where once the theory of evolution is received, is but rarely understood. Evolutionists are not wanting in assertions about the future, it is true. But it is well to note that their *sole* warrant for such prediction lies in their own calculations based upon past development. The sharp contrast between the final and consummating outlook of Dr. Harris in this book, and the final and consummating outlook of the Apostle Paul, will well reward study as to value, content, and warrant.

As a whole, we greet the book as one of many signs now apparent that the true solution of the problem is, not the statement of Christianity in terms of evolution, but the statement of evolution in terms of Christianity.

CLARK S. BEARDSLEE.

FISHER'S HISTORY OF DOCTRINE.

Professor Fisher has often put the Christian public in debt by his lucid discussions of historical and theologic themes. His *History of the Reformation* and his *History of the Christian Church* in particular have accustomed his readers to expect accuracy, transparency and fairness, as well as readableness, in his writings. But no work of greater usefulness has come from his pen than the *History of Christian Doctrine* which has recently appeared in the International Theological Library. The need of a compact modern treatment of doctrinal development, written in the English language, had long been apparent to all theological teachers; and Professor Fisher's volume will be doubly welcomed, both for its intrinsic merits and its occupation of a practically vacant field in recent Anglo-American religious literature.

Though essentially a hand-book, and necessarily exceedingly compressed in its statements, the most striking feature of Professor Fisher's volume is its comprehensiveness and breadth of view. It is no mere history of dogma, like the able work of Professor Harnack, for instance. To Professor Fisher's thinking, all the intellectual forces which have modified religious thought have their appropriate share in a History of Doctrine, and therefore not only Athanasius, Augustine, and Aquinas, but Rousseau, Swedenborg, Lessing, Kant, Locke, Hume, Comte, Huxley, and Romanes, have a place in his pages. The student cannot fail to find this inclusiveness suggestive of the intimate relation of the problems of the Christian faith to the whole round of human thinking. Christian truths are no isolated verities to be catalogued like specimens in a museum; they act on the thought of every age and are, in turn, reacted on by its dominant spirit.

Another conspicuous characteristic of Professor Fisher's work is seen in the large space accorded to modern theology. Of the 557 pages embraced in the text of the volume, no less than 177 are devoted to "Theology as affected by Modern Philosophy and Scientific Researches from the Philosophy of Locke and Leibnitz to the Present." The result is a copiousness of treatment of what, after all, is the most interesting portion of doctrinal history,—the portion that lies nearest to us,—not to be found in any similar history. The ancients, the schoolmen, and the reformers are all given their appropriate place, but the student will find something also about Bushnell, or Hodge, or Henry B. Smith, or Parker, or Whateley, Arnold, Newman, Gore, and Mozley. Dorner, Müller, Rothe, Ritschl, Kaftan, and Hermann

have their place; and the most recent Catholic interpretations of the doctrine of papal infallibility are brought to the attention of the reader.

A third merit of the volume appears in the treatment of the doctrinal system of each prominent theologian as a unit. The work is not divided between general and special histories of religious thought. Instead of tracing a particular doctrine through its modifications at the hands of successive theologians and in various ages, Professor Fisher presents the thought of Luther or Calvin or Schleiermacher on the full orb of Christian truth in one compact statement. Successive ages of the church he characterizes by similar methods. The result is that the great Christian thinkers appear far more as personal forces in the History of Doctrine than they do in the more abstract method usually pursued; and the doctrinal traits marking each great period of the Church's history are readily discernible.

WILLISTON WALKER.

WHITE'S WARFARE OF SCIENCE WITH THEOLOGY.

In this work the former president of Cornell University has brought into two handsome volumes the results of many years' labor and patient investigation. The successive chapters have already seen the light in the pages of the *Popular Science Monthly*, but the author has given them a careful revision, and presents them to the public as a sort of memorial to the institution of which he was head. They contain a vast amount of interesting and curious information with most elaborate bibliographical references and a carefully made and full index. The same amount of painstaking labor in the general field covered might have produced a work of great and permanent value. As it is, however, there is little doubt that these volumes will soon take their place among the many existing monuments to men whose prejudices so warped their vision that they could not discern facts in just proportions. The upward progress of modern science in the face of superstition, personal ambition, scientific hypothesis, and religious prejudice is a fascinating theme. The part that established preconception has had to play in determining the course of progress presents an interesting field for study. Had Mr. White chosen to follow either of these lines, or both of them, with something of that sympathetic insight into the varying conditions of successive ages which the public has a right to expect from a professional historian appreciative of modern scientific methods, his

A History of the Warfare of Science with Theology in Christendom. By Andrew Dickson White, LL.D., L.H.D., Ph.D. In two volumes. New York: D. Appleton & Co., 1896. Vol. i, pp. xxiv, 475; Vol. ii, pp. xiv, 474. \$5.

work would have been most praiseworthy. But his polemic zeal has so mastered his historic sense and his instinct as a historian has so confused his argument that either as a plea or a history the book is an anachronism.

The author's general method is to take up in successive chapters different sciences, or current scientific views respecting special topics, *e. g.* Geography, Astronomy, Evolution, Miracles, Hygiene. He suggests the prechristian dawns of modern scientific thought on the topic, and then adduces in their most grotesque, figurative, and intolerant form opinions of men, who are more or less rightly called theologians, inconsistent with these. Now there is no question but that there has been a great deal of intolerant bigotry in the world, and a great deal of crude thinking, and we recognize that theology has had its share of both. There is no question but that preconceptions as to what truth ought to be have modified men's views of facts. Dr. White has called abundant attention to this fact. But he has shown himself scientifically unfortunate in classifying everything opposed to scientific fact or hypothesis as theology. The principle of classification which groups together Lactantius, Bede, Thomas Aquinas, Agassiz, Cuvier, Voltaire, Gladstone, and the "smug well-to-do laymen," whom he considers especially fond of hunting scientific heresy, as theologians; and puts into the class of scientists, as at war with the preceding, Pythagoras, Aristotle, Copernicus, Galileo, Buffon, Huxley, President McCosh, Cardinal Weisman, Professors Sayce, Delitsch, etc., can hardly be called satisfactory in its results. Nor, we conceive, will a view of history which finds in the influence of Christianity the reason why Arabian science surpassed that in Christian lands (*i. p.* 397), and lays it to the charge of Christian theology that the science of Archimedes, three centuries prior to the theology criticised, did not blossom speedily into the science of the nineteenth century (*i. p.* 375) be thought to be very largely appreciative of the multitudinous influences which have shaped modern science.

Fortunately the author's introduction gives with illuminating frankness a key to the book. Roused by the aggressively secular foundation of Cornell University,—coming as it did when the boast and the fear of the overturning of Christianity by science was in the air, President White came to feel with great intensity that theology was opposed to him, and to the science which the university embodied. He threw himself into the "warfare" with great energy. This seems to have established in him a bent of mind he was unable to change. The result is that in this book we have a striking illustration of the very historical phenomenon he so severely criticises in others,—the insistence of interpreting facts in the terms of a pre-

conceived prejudice. As the author insists, "the truth shall make you free;" but it must be a full-rounded, not a partial truth.

ARTHUR L. GILLET.

The Minor Prophets aims to figure as a new translation. It declares all translations made by large bodies of men as "necessarily compromises." It complains against "mystical" or "spiritual" interpretation as "a huge tare" sown by the Father of lies, through Origen and Whitby. It holds that "all the prophets, except perhaps Jonah," wrote of "last things." This translation is made in the interest of that view. To illustrate,—twenty-two distinct allusions to Anti-Christ are noted in Hosea, fourteen in Nahum, and many in the rest. The second coming of Christ is designated nine times in Hosea. Malachi depicts the situation at the second coming, with the Jews in Palestine, their temple reinstated, etc. It affirms that אלהים always means triune God. Naturally ancient history is ignored.

Biblical Epochs is a series of sketches in very general terms of a few of the most familiar features of nine great epochs of history; period, and title being suggested from Biblical history, and the whole being supplemented quite freely from the author's fancy.

Mr. Horton's new work on *The Teaching of Jesus*, consists of a series of sermons in which he aims to give to his own church the main results of two German works—Wendt's *Lehre Jesu* and Beyschlag's *New Testament Theology*. He remarks, however, in his preface that he dissents from both these scholars in their disbelief in Christ's preëxistence, and that he desires by his own book to "remove the great defect, while passing on the splendid spoil which these scholars had carried away from the study of years." This promise is fulfilled. Mr. Horton, it is hardly necessary to say, has uncommon talent in the presentation of religious and theological truth; and this book cannot fail to find interested readers. He treats first of the teaching of Jesus as found in the Synoptists; next of the teaching as found in John's Gospel, the latter occupying about one-half of the whole book. He is very happy and suggestive in his manner of treating the relation of the Fourth Gospel to the others. It is perhaps, however, an infelicity that Mr. Horton discusses certain topics, as Sin, Righteousness, Salvation, The Church, The Judgment, under the head of the teachings as found in the Synoptists, whereas others, as The Nature of the Father, Eternal Life, The Death of Jesus, The Community of Believers, and The Resurrection, are considered under the head of the teaching of the Fourth Gospel. It can certainly not be meant to be implied that the sources of information in the two cases are so mutually exclusive as this arrangement seems to imply. There is something that sounds somewhat juvenile, or youthfully arrogant, in the

A Translation of the Minor Prophets. By Benjamin Douglas. New York: Fleming H. Revell, Co., 1896. pp. 115. 60c.

Biblical Epochs. By Burdett Hart, D.D. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work, 1896. pp. 224.

The Teaching of Jesus. In eighteen Sections. By Robert F. Horton. New York: Dodd, Mead & Co., 1896. \$1.50.

sentence found in the Preface: "I cannot anticipate a large number of readers, for it is the unhappy delusion of the Church that it knows the teachings of Jesus." Without any disparagement of the value of the work done by Wendt and Beyschlag, or of Mr. Horton's reproduction of it, we must protest that the Church has known a good deal about the teaching of Jesus, even before the aforesaid scholars undertook to tell us about it.

The Student's Life of Jesus is another of the many attempts to arrange chronologically and in order the course of Christ's ministerial life. Professor Gilbert confines himself mostly to the sketch of events, not attempting, except incidentally, to set forth the *teaching* of Jesus. He makes the length of the ministry only about two years and a quarter. In his introduction he discusses at considerable length and with great ability the Synoptic problem. A careful survey of the evidence bearing on the relation of the three Gospels to one another leads him to the conclusion that each is independent of the other, and that the coincidences are due to oral traditions rather than written narrative. He certainly makes out a strong case. The independence, genuineness, and authenticity of the Fourth Gospel are forcibly indicated. John's report of the discourses of Jesus is regarded as essentially trustworthy, though markedly colored by the personality of the evangelist. Professor Gilbert shows independence and clearheadedness in his treatment of the works of other authors. He does not allow himself to be tempted to explain away, or to explain unreasonably, the narratives of miraculous deeds. He takes the liberty, however, sometimes to question such narratives (as *e. g.* that about the *stater* in the fish's mouth) as of doubtful authenticity. He admits discrepancies, but does not magnify them, or insist that every apparent inaccuracy is necessarily a real one. In general, the book leaves the impression that the author has made a careful study of his theme, and possesses a sober judgment. We should seldom need to take exception to his reasonings or his conclusions. We may notice a single instance of what seems to us questionable reasoning. Among the reasons for regarding the dove and the voice at Jesus' baptism as not palpable to the senses he gives as one of them "the plain conflict between Matthew and Mark" — Matthew representing the words as addressed to the spectators, Mark, to Jesus. This may show that one or the other is slightly inaccurate; but if *both* distinctly teach that the voice was audible, how does this discrepancy prove that *both* are wrong? We do not say that the author's conclusion is inadmissible, but only fail to see the force of this reason. But this is an incidental matter. The book as a whole is to be heartily commended as a useful contribution to the theological literature of the day.

No greater aid can be offered to the student of history, especially to one remote from great libraries, than a well-selected collection of historic

The Student's Life of Jesus. By Prof. George Holley Gilbert, Ph.D., D.D. Chicago: Press of Chicago Theological Seminary, 1896. pp. 412. \$1.50.

Documents Illustrative of English Church History, compiled from original Sources. By Henry Gee, B.D., F.S.A., and William John Hardy, F.S.A. London: Macmillan & Co., 1896. pp. xii, 670. \$2.60.

documents. Such volumes make easy an actual acquaintance with the prime sources of historic knowledge regarding critical periods in the lives of nations and of institutions. We therefore welcome the compilation of *Documents Illustrative of English Church History* which Messrs. Gee and Hardy have just put forth. The volume is evidently modeled on Bishop Stubbs well-known *Select Charters*, though it differs from that compendium in translating all documents not English in their original language. This is to be regretted, though doubtless it renders the book of service to a wider circle of readers. Few historical investigators would probably agree as to the limits of such a collection; but the compilers have been generous and have included no less than 124 documents, extending from the British signatories at the Council of Arles in 314, to the Act of settlement in 1700. It is a hand-book which will be of wide service, not only to investigators of English religious history, but to students of Puritan beginnings as well.

The latest book dealing with early Congregationalism to come to our table is by Rev. J. Gregory, a Congregational minister of Edinburg, Scotland. It is a pleasantly written and warmly appreciative volume covering in outline the story of English and New England *Puritanism* from the beginning of the movement to about the end of the first generation of New England settlers. It is evidently the product of one in hearty sympathy with the Puritans and their work, and has the merits of enthusiasm for its theme. But there is reason to regret that Mr. Gregory's volume is not better. While the main outline of the familiar story is presented, there is little of novelty or that betokens original research about the book. Spite of its small compass, it is repetitious, and in places undigested; while its positive mistakes are not a few. The work needs a thorough critical revision to make it what such a volume ought to be.

Eden Lost and Won is a quiet and generous protest against prevalent hypercritical methods. It is refreshing to find a book with larger sympathies and one that insists on the primary value of objective facts, in the face of a clamorous and destructive subjectivity. While one may not agree with all the statements, here and there quite fanciful, nor pin himself to the analogies and presumptive parallels, one can heartily rejoice in a tolerant and large treatment of the primitive and the distinctively Hebrew documents and the Hebrew history. It is safe to say that Israel was not the noodle that extreme criticism would make him.

The founding of the American Lectureship on Comparative Religions is something that all can rejoice in. The names of the promoters of the

Puritanism in the Old World and in the New from its Inception in the Reign of Elizabeth to the Establishment of the Puritan Theocracy in New England. A Historical Hand-book. By the Rev. J. Gregory. Introduction by the Rev. Amory H. Bradford, D.D. New York: Fleming H. Revell Co., 1896. pp. x, 406. \$2.

Eden Lost and Won. By Sir J. William Dawson, LL.D., F.R.S., etc. New York, Chicago and Toronto: Fleming H. Revell Co. 1896. pp. viii, 226. \$1.25.

Buddhism, Its History and Literature. American Lectures on the History of Religions, First Series—1894—1895. By T. W. Rhys Davids, LL.D., Ph.D. New York: G. P. Putnam's Sons, 1895. pp. xiv, 230. \$1.50.

plan, and the preëminent qualifications of the lecturers already announced seem to guarantee its success. The choice of Professor Rhys Davids as the one who should open the course was admirable. Probably no one can speak with a fuller or more original authority respecting *Buddhism, Its History and Literature* than he. The six lectures treat respectively of religious theories in India before Buddhism, Authorities on which our knowledge of Buddhism is based, Notes on the life of Buddha, The secret of Buddhism, in two parts, Some notes on the history of Buddhism. This table of contents makes it plain that the lectures do not try to give simply a superficial sketch of the most obvious facts and characteristics of the great religion of India, nor to exploit the author's speculations respecting religion in general on the basis of some of the Buddhistic doctrines. They show throughout remarkable candor and caution of statement. They recognize that the opportunities for exhaustive treatment are not yet at hand. They show the scholar's keen sense of the problems presented, and suggest many lines of fruitful investigation. The book, with its abundant literary references—the lecture on authorities is a perfect mine—with its compacted statements of Buddhist doctrine, its fresh translations, and its serious-minded regard for facts make it an excellent handbook for a guide and impulse for a fuller study of the subject. At a time when there is so much superficial and inaccurate omniscience published respecting the religions of India it is refreshing to read this clear, calm statement of the known and the unknown, the clear and the confused, in this religion of our Aryan kinsfolk.

The Lowell Institute Lectures by the rector of Trinity church, Boston, were written, so the author says, with the "deliberated intention of presenting the cause of organized religion" as against those who, while they are, and profess to be, in sympathy with all forward movements in the lines of ethical progress and moral improvement and would measure advance in civilization in terms of spiritual welfare, still hold themselves aloof from the church as organized, or set themselves in antagonism to it. The author confesses that the church is not perfect, that sectarianism and strife, on grounds often insignificant and unworthy, is rife, that barriers of exclusion and inclusion have often been wrongly placed, and erected from insufficient material. It thus shows human fallibility throughout. Still it is also true that there is no other organization in society which can be relied on invariably to throw the whole weight of great ability and enthusiasm on the side of morality when the issue made is frankly and distinctively ethical, and no other so generously responds to all social appeals. Though this appeal to intellectual and ethical culture to support the church sympathetically is the purpose of the course this intention explicitly appears only in the last lecture. In the five preceding lectures the author has showed how the *Expansion of Religion* both in its essential idea and in its pervasive and mighty influence in the movements of the times has been an impulse to and a regulator of social progress. While Christianity is generically the same with all other religions it is specifically vastly superior to all. "Christianity

is identical with all religions in its purpose to bring man and God together; it differs from all other religions in its conception of the nature of the God to Whom man is forever trying to bring himself with all his power of love, obedience, and adoration." (p. 39.) Christianity, like all religions, strives for salvation for man. As the idea of religion has expanded, so too has the idea of salvation. "Salvation is all that is best in a man at its best." (p. 46.) Modern science has showed the evils of bad sanitation, of unsound bodies, of evil environment, etc. It has thus in many ways showed how far short man is of what he might be, and how improvement may be made. But it is religion which has been the impulse toward supplying people with the opportunity, and at times the necessity, of bringing to its best the best in a man. This holds true in the sphere of ethics as well as in other spheres of anthropology.

"The distinct contribution religion has made in recent times to political science is the political truth that you cannot build up a society or a state ordered, free, prosperous, and safe, unless you build it upon righteousness, and that righteousness to be strong, continuous, inflexible, indestructible, must be the product of a profound belief in God." (p. 116.) "The Expansion of Religion is the hope of the future. Our security lies not in our wealth, our knowledge, our government, or our society. The public safety . . . lies in the moral quality of the people produced by the religion that holds up for the people's reverence a moral as truly as a loving God. . . . Righteousness is peace, and it is peace because it is the work of God in man." (p. 150.) "Religion is the power that makes and keeps men just because it believes in a just God." (p. 192.)

Religion, therefore, applies herself to the task of making men just; not of establishing justice by legal enactment. It cannot, therefore, identify itself with industrialism in its struggles. The most that industrialism at its best could secure would be for each man his rights. But man for "his salvation needs something more than to possess his rights; he needs to be guided, lifted, chastened by a Divine Power." (p. 201.) So too Christianity cannot identify itself with socialism, when that word is understood in a sense clear, precise, and historically justifiable. Religion must insist on the "self-separateness" of the individual. It must recognize the duty to discern and to follow superiority, and it discerns chief of all the *leadership* of God. It cannot, therefore, be on the side of the collectivism of a thoroughgoing socialism. "The Incarnation, which is the supreme and central power of Christianity — increasingly so — testifies that salvation — having all that is best in a man at its best — comes through obedience to leadership. Socialism makes no provision for anything of the kind." (p. 251.) This is not to indicate any lack of sympathy of religion with the troubles and social perplexities of men, but only to show that it cannot exhaust, or even fully express itself, in any of the ways in which some have thought that entire relief was to be found. Christian religion thus impels toward all that truly makes for the salvation of men, but checks the application of one-sided and inadequate solutions of human social perplexities. Therefore it is that the Christian Church as the organized expression of the effort to bring about these results, in spite of its defects, deserves sympathetic co-operation from

many who at present shun or oppose it. The theology of the book belongs to the type usually denominated "liberal." The style is strong, clear, vigorous, with an occasional touch of a characteristic abruptness. The treatment throughout is fresh, earnest, and interesting.

The Open Court Publishing Company have issued in neat cloth binding a second edition of Carus' *Religion of Science* and Max Müller's *Lectures on the Science of Language*, and a third edition of Ribot's *Psychology of Attention*. These have already been noted by us in their earlier editions, and are not substantially changed in the new issues. The same firm issues as the May number of the Religion of Science Library, Weismann *On Germinal Selection*. This is a reprint of the article in *The Monist* for last January, with an appendix and introduction by the author. It is written with the purpose of upholding and emphasizing the validity of "Natural Selection," from the writer's view point, and is an interesting contribution to the evolution controversy.

There is no method of proof so tempting, so plausible, so elusive, and so thoroughly treacherous as the argument from analogy. This is the method underlying *Creation Centered in Christ*. We believe with the author that the title of this book presents a truth deserving the fullest recognition, but one cannot agree that the truth is made more luminous, attractive, or cogent by such a method of treatment.

After a brief sketch of the theistic argument the author treats of the need, existence, and evidence of revelation, and then proceeds to discuss the connection of the natural and revealed as centered in Christ. Centralization, he urges, is characteristic of nature, as seen, *e. g.*, in the sun in relation to the solar system, in gravitation, in the organic world, and in the subordination of the lower to the higher "kingdoms." Similarly in revelation there is a central principle. The Bible shows Christ to be the center of it all. The problem then is to show that truly the central principle of revelation and nature is the same. This is done by use of analogy. "Analogy of form or order is equivalent to identity of law." (p. 98.) He will accordingly show "the prevalence of the Law of Analogy (1) in Nature; (2) in Revelation; and (3) in the mutual relation of the Natural and Revealed." "Evidence is presented for the view that the Archetypes of the Natural exist in the Revealed. . . . The alphabet of the book of nature can only be found in the book of Revelation." (p. 99.) By means of an elaborate typology and by a use of analogies largely unreal he proves to his own satisfaction his points. A single illustration taken from his less fanciful arguments will suffice to indicate his method:

The Religion of Science, second edition. By Dr. Paul Carus. Chicago: Open Court Publishing Co. pp. viii, 125. cl. 50c.; pa. 25c.

Three Lectures on the Science of Language. By F. Max Müller, second edition. Chicago: Open Court Publishing Co. pp. 112. cl. 75c.; pa. 25c.

The Psychology of Attention. By Th. Ribot, third edition. Chicago: Open Court Publishing Co. pp. viii, 120. cl. 75c.; pa. 25c.

On Germinal Selection. By August Weismann. Chicago: Open Court Publishing Co. pp. xii, 61. pa. 25c.

Creation Centered in Christ. By H. Crattan Guinness, D.D. New York: A. C. Armstrong & Son. pp. xxxix, 536 \$2.50.

"In nature the vegetable is the archetype of the mineral, the animal is the archetype of the vegetable, man is the archetype of the animal. The ideal continuity of type and pattern has been preserved throughout. On turning to Revelation we observe a parallel relation between the first man Adam and the second man, the Lord from Heaven. . . . The analogy of the first Adam to the second is traced in the New Testament. . . . The whole course of Jewish history is made typical of Christ. . . . The parallel between the Natural order and the Revealed is complete. Man is in each case the central archetype of an ascending series of types." (p. 42.)

If that kind of argumentation is convincing what kind is not?

But the central purpose of the book seems to be to show how the "adjustments" in geology, history, and astronomy were all made to center in Christ. Some of the argument is familiar, and more of it probably (and may we add, fortunately for sound sense) never will be. It is needless to go into any discussion of the author's curious and complicated juggling with sacred numbers. A single, not particularly striking, example, is as follows:

"It is a well-known fact that the average of human life is about 33 years. In condescending to live 33 years on earth, our Lord stooped to the average life-period of man. Exact chronology is adjusted to this 33 years' vital cycle. All solilunar exact is the 33d of the period in which it occurs. The thirty-threefold ratio links vital with historic times. It is the ratio which prevails in the proportion which exists between life periods in the individual man and those seen in the average duration of a dynasty, nation, or dispensation. Thus, in the Jewish dispensation, the 25 years' interval from the call of Abraham to the birth of Isaac, is the nine months gestation period in the development of the individual, increased thirty-threefold. The 400 years which followed, measuring the childhood of the Jewish nation, is the twelve years' period of childhood in the individual increased thirty-threefold. The 1,000 years, which measured the growth of the nation to maturity, is the 30 years growth period in the individual life increased thirty-threefold," etc. (p. 446.)

And so on through about three hundred pages of more or less similar laborious and ingenious puerility. The book has one great value. It is an admirable *reductio ad absurdum* of analogical reasoning, scientific or religious.

The Greater Life and Work of Christ presents a very necessary and ennobling survey of the life of the Son of God. Such a treatment of the divine Redeemer is a wholesome and desirable counteraction to those narrowing tendencies of the purely human view of our Lord current to-day. The Alexandrian largeness must correct the Antiochan narrowness. That alone is a true discussion and construction of that unique life which allies the eternal with the temporal. The foundations of the personality dare not be removed or even abstracted. The author has a distinctly practical bent, but his narrative is built too much upon older dogmatic statements, and has altogether too little allusion to or regard for modern critical studies and clearly wrought-out results.

The Greater Life and Work of Christ as Revealed in Scripture, Man, and Nature. By Alexander Patterson. Chicago, New York, and Toronto: Fleming H. Revell Co. pp. 408. \$1.50.

We are very glad to commend to our readers the new edition just issued of Dr. Cumming's book *Through the Eternal Spirit*. This book is what it claims to be "a Biblical study on the Holy Ghost." It spreads before the reader at the very outset all the passages where the Holy Spirit is referred to, and then proceeds to study this material in order to determine the teaching of Scripture in regard to all phases of the subject. The treatment is throughout reverent and little fault can be found with the exegesis. It is possible at every point to test the applications and inferences of the author by reference to the passages themselves upon which they are based. We are sure that the book will prove helpful to every one who desires to know what the Word says on this important theme, whether he finally accepts all the author's positions or not. In an appendix there is a classification of Scripture passages; in another a scholarly study of the use of the article in the Greek before the name of the Spirit; while a third contains extensive quotations from a recent French work by M. E. Guers. Rev. F. B. Meyer writes a short preface to this edition.

The *Doctrine of the Ages* is a brief volume, presenting plainly and earnestly, though in very meager measure, the dispensational or pre-millennial view of the world's history. Its chief points are its definition of terms, such as *אֵלֶּם*, *αἰών*, *πρόθεσις*, *οἰκονομία* etc.; its enumeration, determination, and correlation of the "ages"; its telling arraignment of prevalent short-sighted optimism; its sterling loyalty to revealed truth; and its moving appeal for a revival of this long-neglected study. The author indulges but slightly in the precarious effort to expound post-Biblical history, though allusions are not lacking. The volume makes us long for a sober, scholarly, Biblical treatment or exhibit of this noble Biblical theme.

The Christian heart naturally looks with anticipation to its heavenly home, and as naturally desires to picture the joys and occupations of that city into which so many known and loved on earth have already entered to be forever in the presence of their Lord. It is true that "it doth not yet appear what we shall be"; but the Bible gives scattered hints of what is in store for the disciple of Christ, and of these hints, Dr. Hart has made the most possible by a reverent use of imagination in presenting various *Aspects of Heaven*. Among the more noticeable of his discussions are his chapters on heaven as the Father's House, a definite place; on Children in Heaven; on Different Degrees of Heavenly Reward; on the Recognition of Friends there; and on the Revelation of God by the Redeemed to Other Worlds. The volume is one fitted to bring comfort to many in bereavement or despondency.

Through the Eternal Spirit. By James Elder Cumming. New York, Chicago, Toronto: Fleming H. Revell Co. pp. 315. \$1.50.

The Doctrine of the Ages. By Robert Cameron. New York: Fleming H. Revell Co., 1896. pp. 165. 75c.

Aspects of Heaven. By Rev. Burdett Hart, D.D. New York: American Tract Society, 1896. pp. 256. 75c.

This little *Manual* deserves a word of hearty commendation. It is prepared by a pastor in the active ministry, and meets a practical need. It is surprising how few books there are of small size and of real value in this important field. Many a pastor desires something simple, brief, and helpful to put into the hands of young people to guide them on a few fundamental points, preliminary to fuller conversation. This little book will be found of great service. It takes up such questions as "What is it to be a Christian?" "Faith, Repentance, Conversion, Regeneration, Definitions." "The Church," "The Sacraments," "Reasons for becoming a member of the Church," etc. The book is written in a conversational tone, as one would talk to an inquirer in the study, and references are made to Scripture passages in the familiar manner of an earnest interview. Pastors would do well to provide themselves with a number for use. It is published in paper and inexpensive.

Of the making of books there is no end, and there seems almost to have been no beginning. At any rate the beginning is shrouded in such obscurity that the explorer has need for all his ability and keenness, while there is every incentive to further research. In *Books and their Makers* we are given the fruits of the explorations of one who, from his relation to books to-day, has been especially interested in the field he now enters, and who is also in a position to understand the situations presented as the pure literary worker would not be. This book is the first volume of a work that is designed to cover the whole field of early printing; it begins with the fifth century and comes down to the sixteenth, an earlier work by the same author having already covered the classic period. There is gathered here a vast amount of information culled, much of it, from obscure sources, and quoted with reference to authorities in such a manner as to make it easy to verify all points, and to continue the study by the use of the works referred to. We are somewhat surprised to find the name of Koster associated so prominently with the beginnings of printing, and especially to have the Koster myth quoted again as sober fact. We are disappointed also to notice that one who has had so much to do with practical printing should not make clearer the distinctive feature of Gutenberg's invention, namely, the invention of the type-matrix, which was certainly the key to printing with movable type. And we miss from the bibliographical list and foot-notes the title of Mr. DeVinne's scholarly work, *The Invention of Printing*. Nevertheless, the book is packed full of valuable facts, and those concerning the distribution of books are certainly not to be found elsewhere in so comprehensive and convenient a form. This book will appeal strongly, of course, to the book-lover, but also, we think, to many others, for the story of books is a fascinating story. We shall await with interest the publication of the second volume. The form of the book is in the best style of the Knickerbocker Press, rich and elegant.

Steps for Beginners—A manual for those seeking admission into church membership. By Rev. Asher Anderson, D.D. Boston: Congregational Publishing Society. pp. 69. Pa. 12c.

Books and their Makers during the Middle Ages. By Geo. Haven Putnam. Vol. i. 476-1600. New York and London: G. P. Putnam's Sons. pp. xxvii. 459. Cloth, \$2.50.

The American Conference of International Arbitration, held in Washington last April, was a notable gathering of men prominent in many walks of life. Its proceedings now published in a handsome volume are of corresponding interest. The formal addresses by men of national reputation, the discussions of each session, and the able paper by Professor John Bassett Moore, "Historical Notes on International Arbitration," which is reprinted here, all afford a splendid review of the subject, and are well-nigh indispensable to one who seeks to inform himself upon the matter. A well-prepared index is of great service in the use of the volume.

The Consistory of the Collegiate Church, New York, has printed in elegant and suitable form the *Discourse Commemorative of Dr. T. W. Chambers*, delivered March 29, by Dr. Edward B. Coe. The publication also contains other appropriate commemorative matter, together with a list of the more important of Dr. Chambers' writings. Dr. Coe has been very discriminating in bringing out the characteristics of the man whose long and distinguished service was an honor to the denomination of which he was the oldest pastor, and widely serviceable to the cause of Christ.

The American Conference on International Arbitration. New York: Baker & Taylor Co. pp. xiv. 247. Boards, \$1.50.

A Discourse Commemorative of the Reverend Talbot Wilson Chambers, S.T.D., LL.D. By the Reverend Edward B. Coe, D.D., LL.D. New York: 1896.

Alumni News.

NECROLOGY FOR 1895-1896.

READ AT THE ANNUAL MEETING OF THE ALUMNI JUNE 3, 1896.

Died at Walpole, Mass., Sept. 13, Geo. Langdon, at the age of 81. Mr. Langdon was born at New London Jan. 14, 1814, but soon after his birth the family moved to Hartford. He entered Yale College in 1833 and graduated from this institution in 1839. He was married Oct. 6, 1840, to Miss Emma O. Barstow of South Woodstock. He preached for a time in Ohio, and was there known as a fearless and wise leader among the early abolitionists. He supplied for a time the churches at Canterbury, Conn., and Gilson, N. H., then was a Home Missionary in Illinois, and was ordained at Downer's Grove in Feb., 1846, where he remained till 1851. Afterward he was installed at Crystal Lake, Ill., and still later was acting pastor at Cincinnati, N. Y., where his health failed and he was compelled to retire from the active work of the ministry. About 1855 he removed to Pittsfield, Mass., then to Lakewood, N. J., and afterward to Walpole, Mass. He leaves a wife and four children, three sons and one daughter. Two of the sons, H. B. and C. S. Langdon, with their mother, are residents of Hartford. Mr. Langdon was a man of deep convictions which he fearlessly expressed. He had an active mind and scholarly habits. During the pastorate of Dr. Bushnell he was frequently invited to occupy his pulpit and was always welcomed there by the people. He had a deeply sympathetic nature and was always a firm friend of the oppressed. Throughout his whole life he sought to promote the interests of the colored people in this country, and he rejoiced in their advancement. He cherished a deep love for Hartford, and his remains were brought here for burial. His pastor at Walpole said in referring to his death: "Never have I seen him in his seat yonder that I did not feel the stronger for his presence. Always his face was earnest and interested and sympathetic; but it was more. So unworldly was he, so full of the spirit of God, that his face seemed ever to me to glow with the light of the glory that was within. His presence to me, and I doubt not to others, seemed like a benediction, yet he rarely spoke to us; his life was quiet, simple, retired. To most of us he simply lived, but his life was hid with Christ in God, and God spoke through his life, and Christ was in him the hope of his glory."

The death of Francis Williams removes from our Association one of its oldest members, and one whose face and form were familiar to us all. He was born at Ashfield, Mass., Jan. 2, 1814, and was one of a family of eleven children. He prepared for College at Sanderson Academy in Ashfield, and also at Amherst Academy, and at Shelburne Falls, Mass. During his vacations he taught school, and was for a time principal of the Academy at Ashfield and later of the one at Windsor. He graduated from Williams College in the Class of '38, and from the East Windsor Hill Seminary in 1841. He was ordained at Eastford, Sept. 20 of that year, was installed at Bloomfield Dec. 31, 1851, and at Chaplin Feb. 24, 1858. His pastorate at Chaplin continued for thirty-four years. In Oct., 1891, he preached his fiftieth anniversary sermon, and the same year celebrated his golden wedding. In May, 1892, he retired from active service and moved to East Hartford, where he died very suddenly Jan. 8. In 1841 he married Miss Mahala Badger of Springfield. Five children were born to them. Of these, two sons died in infancy, one graduated from Williams College, and died at the age of 24, and the remaining son died at the age of 26. His daughter is the wife of Rev. William H. Phipps of Prospect. Mr. Williams was a man preëminently fitted for the pastoral office. He was blest with almost perfect health, and for a period of more than twenty-five years was not absent from Sabbath service even once. His faith was deep and abiding and rested upon a foundation which could not be moved. He stood firmly for what he believed, and he knew what that was, and his people knew it, for his faith was one which he thought it safe to preach. He was always genial and hopeful, looking on the bright side, believing in God and in men, and his very presence was a benediction. He knew how to enter into the sorrows of others, for he himself had passed through deep waters, and he was able to comfort them who were in any trouble, by the comfort where-with he himself was comforted of God. He was strong and manly, and yet his heart was as tender as the heart of a child. He was a wise counselor, a man of excellent tact and judgment, who knew how to deal with men and to adapt himself to his environment. He was deeply interested in public affairs and was sent by his fellow townsmen to represent them in the General Assembly. For thirty-eight years he was a Trustee of this Seminary, and in that capacity he served with a faithfulness and devotion which attested the deep and abiding place which this Seminary had in his heart. There are very few of our number who will be missed as is Father Williams. He was always with us at our Anniversary, his voice was almost always heard in our Alumni meeting, his smile, his pleasant words of greeting, and

the hearty grasp of his hand belonged to the features of this home gathering which made it precious to us. We all loved him, and we were richly blest in having him with us so long. This world will always be richer and better for his work, and the world beyond seems more real to us because he has entered it.

Josiah Tyler was born at Hanover, N. H., July 9, 1823. He was the son of Dr. Bennet Tyler, then President of Dartmouth College, and later the President of this Seminary for a quarter of a century. He graduated from Amherst College in the Class of 1845, and from East Windsor Hill Seminary in 1848. While in College he made a public profession of faith in Christ, and decided to give his life to the work of the Gospel ministry. The year following his graduation from the Seminary he was married to Miss Susan Wright Clark of Northampton on Feb. 27, and the next day he was ordained at East Windsor Hill as a Missionary of the American Board to the Zulus at Natal, South Africa. A few weeks later they sailed for that distant field, and for twenty-two years they were absent from the United States. In 1871 they visited this country, but after remaining here for about two years they returned to South Africa. In 1881 Dr. Tyler again visited the United States, and his physicians warned him that it was not safe for him to return to his field. But his thoughts and his desires were with the people among whom he had labored for more than thirty years, and in October of that same year he went back. In 1889 he was compelled to retire, and he returned to the United States and made his home at St. Johnsbury, Vt., where he continued his missionary labors by writing and publishing his valuable contribution to missionary literature entitled *Forty Years Among the Zulus*. But his health continued to fail, and in the fall of 1895 it seemed prudent for him to seek a warmer climate for the winter season. Accordingly he went to Asheville, N. C., where he was stricken with pneumonia and died Dec. 20. Dr. Tyler was eminently fitted both by nature and grace for the work in which he was so singularly successful. It was his meat to do the will of the one who sent him. He loved the work of the Kingdom, and to tell men of the love of Christ was the joy of his life. In his own character he reflected the spirit of His Master, and those who were intimate with him recognized the fact that he had been with Jesus. His work did not make him narrow in thought and sympathy, or lacking in charity for those who differed from him. But in his zeal for study and in his knowledge of human progress he was a worthy model for many whose lives are in a wholly different environment from his own. He was a man of strong character and unbounded energy, and at

the same time gentle, kind, and lovable. The one who was his pastor at St. Johnsbury said of him, "His warm heart was always going out to the church in Zululand. They were his joy and crown. In the time of the fainting limbs and failing senses he would often say 'I wish the Board would let me return to live a little longer with them and die with them.' He was a Missionary to the last of his life. The Zulu converts were his own, and, like Christ, having 'loved his own he loved them to the end.'"

Walter Barton was born at Granby, Mass., May 5, 1833. He graduated from Amherst College in 1856, taught two years at Williston Seminary, Easthampton, Mass., and graduated from the Theological Institute of Connecticut in 1861. He supplied the churches at Oxford, Conn., and Grafton, Vt., for a brief period, and was then ordained and installed at South Amherst, Mass., Feb. 17, 1864. Here he remained until 1869, when he accepted a call from the church at Suffield, where he was installed Dec. 8. After working successfully with the church at Suffield for six years he resigned and accepted the pastorate of the First Church of Lynn, Mass. His pastorate at Lynn commenced Feb. 24, 1876, and continued till 1884, when he removed to Attleboro, Mass., where he was pastor of the Second Church for nearly ten years. In 1893 he became a resident of Hyde Park, Mass., where he died after a brief illness March 20. He was married Aug. 6, 1861, to Miss Martha M. Smith of North Hadley, Mass. Mr. Barton was a man whose sweet and gentle Christian spirit drew to him warm and steadfast friends. Kind, patient, and sympathetic, entering into the joys and sorrows of others, he brought hope and comfort to many hearts; and the gospel which he so faithfully preached he first lived himself.

Died at Boston Apr. 11, David Shurtleff in the seventy-ninth year of his age. Mr. Shurtleff was born at Westfield, Mass., Jan. 19, 1818. He studied one year at the Seminary at East Windsor Hill in the Class of 1868, and was ordained pastor at Brownington, Vt., on Feb. 26 of that year. He was for a time acting pastor at Fayetteville, Vt., and Shirley, Mass. Later he resided in Westfield, Mass., where for many years he was active in Christian work. At the time of his death he was serving as registrar of the College of Physicians and Surgeons at Boston.

In the long list of those who have died as Christian martyrs in Armenia within the past few months is found the name of one of the graduates of this Seminary, Nahabed Abdalian. He was born at

Gurun, Turkey, in 1847, graduated at Marsovan in 1870, and from the Hartford Theological Seminary in 1877. He was ordained at the Park Congregational Church in Hartford Apr. 9, 1879, and soon after that returned to Turkey and was settled as pastor at Bardizag. Before his ordination he had studied medicine and he not only preached, but practiced medicine in Turkey. The tidings which have reached us in regard to his martyrdom are meagre, but sufficient to confirm the first reports of his death in the massacre from Nov. 12-17. Those who knew him in the Seminary will remember how he used to tell us that the Gospel met a felt need in his heart, that it satisfied a hunger which nothing else had ever met. His faith was simple, strong, and steadfast, and those who knew him in the Seminary will not wonder that in the hour of trial he was faithful unto death. He leaves a wife and three children destitute.

Died at Noble, Mo., Apr. 20, Victor Eugene Loba. He was born in St. Louis Dec. 21, 1853. He graduated from Olivet College, Mich., and was at Hartford Seminary one year in the Class of '79. He preached at Neponset, Ill., 1877-8, and was ordained at Sleepy Eye, Minn., June 13, 1879. In 1880 he removed to Redwood Falls, Minn., and organized Redwood Classical Academy, and became its first principal. He afterward preached at Eldon and Siloam Springs, Ark., and then removed to Noble, Mo., where he was preaching at the time of his death. Mr. Loba was a fine classical scholar, and as a writer he displayed unusual ability in the use of the English language. He was thoroughly unselfish in spirit and whole-hearted in his consecration. Although suffering bodily infirmities from his childhood, and compelled to face obstacles which would have discouraged men less brave, he went forward with cheerfulness and hope, and his own courage, patience, and heroic Christian service were an inspiration to all who knew him. A wife and five children survive him.

Frederick J. Perkins of the Class of '91 died at Fitchburg, Mass., Sept. 23, 1895. He was born at Royalston, Mass., Feb. 2, 1865. He studied at Williams College in the Class of '88, but did not graduate. After leaving Hartford Theological Seminary he entered the service of the Presbyterian Board of Foreign Missions, and was sent to Brazil, where he served as professor in the College at San Paulo. In 1893 he returned to the United States and was here married to the daughter of Dr. Melancthon Storrs of Hartford. After his return to Brazil his health was weakened by persistent attacks of pulmonary and liver troubles. In Jan., 1895, he was

obliged to return from Brazil. The journey home was saddened by the death at sea of their first child. He visited Nova Scotia, the Adirondacks, and other places in the hope of regaining his health and becoming again fitted to go back and take up the work to which he had given his life; but his strength failed all through the summer, and it was evident to his friends that his work on earth was almost finished. The end came even sooner than they had expected, perhaps being hastened by the excessive heat of September. Mr. Perkins was recognized by his friends as a man of solid worth and noble character. To him "the field" was "the world," and he longed to use his life in the distant land where the natives had learned to love him and in whose salvation he was so deeply interested. The sweetness of his disposition and the forgetfulness of self which characterized him in his Seminary life were even more conspicuous as the end drew near. For only a few years was he permitted to serve his generation in his chosen field of labor, but he made those years count in the service of His Master, and though he rests from his labors his works do follow him.

The memorial discourse, delivered by AUGUSTUS C. THOMPSON, '38, at the funeral service of Dr. Edmund K. Alden, has been published by request.

At a farewell reception tendered to LEAVITT H. HALLOCK, '66, who has lately ended his pastorate of The First Church, Tacoma, Wash., the ladies of the church presented Mrs. Hallock a gold watch.

The church in Rock Rapids, Ia., JOHN K. NUTTING, '69, pastor, is giving expression to its increased activity in largely attended and interesting mid-week meetings.

FRANKE A. WARFIELD, '70, after a fruitful pastorate of fourteen years in Brockton, Mass., has begun work as pastor of The First Church, Omaha, Neb. About 700 were added to the church in Brockton during his ministry there. At the farewell reception the people gave substantial evidence of their affection for the retiring pastor by a gift of \$300 in gold. Mr. Warfield began his ministry at Omaha, May 4, and already the different departments of the church work feel the stimulus of his coming.

LEWIS W. HICKS, '74, who recently resigned his pastorate at Wellesley, Mass., was dismissed by Council May 26. Though unanimously requested to reconsider his action, Mr. Hicks's health did not permit him to comply with the earnest desires of his people to remain longer with them. Mr. Hicks will make his home in this city. The action of the dismissing council is as follows:

"While acquiescing in the apparent necessity for the dissolution of the pastoral relations, we are happy to learn of the mutual confidence and affection ex-

isting between the pastor and church, and to hear the cordial testimony to the fidelity, ability, wisdom, and success with which he has discharged the duties of his office. So that we can without reserve commend him as an able preacher of the Gospel of our Lord Jesus Christ, a wise, sympathetic, faithful pastor and workman who needeth not to be ashamed, and whose praise is in all our churches. And we hope that Providence will ere long so restore his strength that he may yet be able to do much service in the ministerial office."

GILBERT A. CURTIS, '77, formerly of Andover, has begun his ministry in Killingworth. Before leaving Andover Mr. and Mrs. Curtis were generously remembered with useful gifts.

If any friends of DR. ABDALIAN, '79, who was massacred in Gurun, should wish to aid his destitute family, funds can be sent through the American Board to Rev. H. T. Perry, and will reach them.

HERMAN P. FISHER, '83, pastor of the First Church, Crookston, Minn., has been giving a series of evening addresses to young men on "The Elements of Young Manhood called for by the Dawning Twentieth Century." He illustrates these addresses by the use of self-made maps showing the campaigns and characteristics of the great leaders in the Civil War. Mr. Fisher has been invited to prepare weekly notes on the current Sunday-school and Christian Endeavor topics for two of the city papers.

FREDERICK A. HOLDEN, '83, of Buckingham, has accepted a call to the pastorate in Burlington.

WILLIAM A. BARTLETT, '85, completed a successful pastorate of seven years at Ridgeland, Ill., May 25th, and will at once enter upon the pastorate of the Kirk Street Church, Lowell, Mass. From "Franklin's" Chicago letter to *The Congregationalist* we quote the following:

"To the regret of all who know him, Mr. Bartlett is clear in his convictions that he ought to accept the call of the Kirk Street Church, Lowell. In accordance with his decision a large and representative council met May 25th at the Ridgeland Church, which he has served for seven years, to bid him Godspeed. He leaves a united and strong church, which, under his ministry, has grown from about sixty to two hundred and sixty members. The testimony given to his fidelity and success in his work, to his usefulness as a lecturer on music in the seminary, to his qualities as a man among men, was such as is granted few men to receive. The council as well as the church expressed their appreciation of what Mrs. Bartlett has done in seconding the efforts of her husband. We congratulate the Kirk Street Church on the wise choice it has made, and can only wish for our brother and his wife as useful and as happy a pastorate East as they have had in the Interior."

CLARENCE R. GALE, '85, Marshalltown, Ia., has completed a series of interesting illustrated lectures on "Our Neighbors, the Cubans."

The *Congregationalist*, May 28th, contains a suggestive article on the "The Home and the Sunday-school," by WILLIAM B. STRONG, '85, pastor of the church in Jackson, Mich.

The parishioners of ALMON J. DYER, '86, North Brookfield, Mass., gave him a farewell reception, May 25th, at which Mr. and Mrs. Dyer were presented with valuable gifts, including silver-ware and a gold watch.

The church in Tiverton, R. I., is prospering under the efficient leadership of SAMUEL ROSE, '86.

At the meeting of the General Association of Connecticut held in Hartford, May 17-18, SAMUEL A. BARRETT, '87, read a valuable paper on "The Congregational Ministry." In the spirited discussion that followed, ISAAC C. MESERVE, '69, of New Haven, was one of the principal speakers.

FRANK E. BUTLER, '87, has begun work as pastor of the Union Church, South Weymouth, Mass.

A letter from GEORGE E. WHITE, '87, Marsovan, Turkey, asking for money for Anatolia College, was read at the Commencement of Iowa College, and in response over \$500 was subscribed.

HENRY M. LYMAN, '88, preached the sermon at the meeting of the Elkhorn Valley Association held at Creighton, Neb., May 26-27.

At the 101st annual meeting of the Vermont General Convention held at Bradford, June 9, 10, 11, HENRY L. BAILEY, '89, gave an address on "Missions."

At the meeting of the Rhode Island Conference held at Westerly, May 26, 27, WALLACE NUTTING, '89, preached the sermon, the theme being "The Sanctity of Common Things." WILLISTON WALKER, '86, gave an address on "Some Contributions of Congregationalism to American Civil Institutions."

The sermon before the Western Minnesota Conference, which met at Sleepy Eye, June 9, 10, was preached by GEORGE M. MORRISON, '90.

The church in Elliot, Me., has improved its house of worship and is enlarging its work in the community under the leadership of ARTHUR L. GOLDER, '91.

After a prosperous pastorate of four years in Waukesha, Wis., JAMES A. BLAISDELL, '92, on June 1st began his ministry in Olivet, Mich.

Seminary Annals.

THE CAREW LECTURES.

The Carew course consisted this year of five lectures, given on April 15, 20, 22, 27, and 29, by Rev. Dr. George Leon Walker, on the general theme of "Phases of Religious Life in New England." The course was followed with much interest by a large audience.

Dr. Walker's first lecture treated of the Religious Life of the initial period of New England, from 1620 to 1660. This life was a transplantation into and not an indigenous growth of the soil. The reasons inducing the Pilgrims and Puritans to leave England were those of polity rather than primarily of religion. The religious life of these exiles was the same in quality as that of the more earnest of their fellow-countrymen at home. As in England, so in early New England, the prevailing type of thought was strongly Calvinistic. However Whitgift and Cartwright and Perkins and Robinson and Hooker might differ regarding church organization, they were at one in the Calvinistic type of piety which they represented.

One feature of this religious life was its profound sense of divine sovereignty. The aspect in which God was conceived was that of absolute authority. The will of God was not only the ultimate cause of all physical and moral events; it was the foundation of morality itself. This sovereignty reached irresistibly to all events, however great, however minute. This conception must have shed over early New England religious life an aspect of fatalism; but that it did not avail more powerfully to sadden the spirits of the time was owing to the fact that the practical issue of extreme doctrines entertained by devout men and women is not generally what it logically ought to be, and the comforting assurance the New England founders generally entertained that the sovereign power of God was enlisted in their own personal behalf or pledged to the success of the enterprise in which they were engaged.

Coupled with this sense of divine sovereignty was a equal feeling of man's helplessness. The passivity of the soul in regeneration was generally affirmed. Norton, Shepherd, and Hooker all inculcated this doctrine. And the number of the saved was believed to be exceedingly small. The process of conversion was looked upon as an arduous and protracted painful one. The religious life of the early period was keyed to the expectation of such agonizing experiences

and could hardly credit the genuineness of any other type of conversion. Thomas Hooker and his son-in-law, Thomas Shepherd, however, went beyond the generality of early New England divines in insisting, as a necessary element in conversion, on such an unconditional submission to the will of God as carries with it a willingness to be lost,— a doctrine often known by the name of its century-later expounder, Hopkins.

These views necessarily rendered early New England religious life minutely introspective. Holding to the immense difficulty of saving conversion, the vast liability to deception about it, together with the infinite misery of failure in the enterprise, the whole process of conversion was tried as by fire. Such introspection ought logically, one would suppose, to have resulted in a type of piety as morbid as it was intense. That it did not is due to the essential soundness and healthiness of the Anglo-Saxon temperament, to the outward activity required for struggle with the wilderness, and to the ever present sense of conflict with external satanic agency, which drew men's minds from dwelling too exclusively on their inward state.

Yet more influential in steadying the course of religious life in this Puritan period was the general belief in the absolute authority and universal applicability of Scripture. The Bible was viewed as equally, in all portions, the utterance of divine wisdom; and a text taken from anywhere in it which seemed to fit approximately any given question was thought doubtless the decisive utterance of the mind of God on the point in debate. Isaiah or Ecclesiastes, Genesis or Solomon's Song were weighted down with living present meaning, suited to all the exigencies of those troubled days. But, however fanciful the interpretation of Scripture might occasionally be, the authority generally accorded to it was a controlling power in repressing individual eccentricity in religious matters. An outward standard, accessible to all, and familiar to all, was close at hand by which faith and conduct might be tried.

It was precisely on this point of the authority ascribed to Scripture that the two disturbing movements which agitated early New England — those represented by Mrs. Hutchinson and by the Quakers — rebelled against the prevailing faith.

The declaration is often made that Puritan times were joyless and hopeless; but the assertion is utterly inaccurate. Life in those Puritan days was not essentially gloomy, or hard, or miserable. The times nowhere, in old world or new, were those of softness or ease. But to hold that the Puritans of New England were typically hard, austere, and unhappy is utterly to mistake their character. Their legislation was mild judged by the standard of the mother country.

Massachusetts and Connecticut in 1642 punished twelve offenses with death, while in England, as late as 1819, two hundred and twenty-six crimes incurred the same penalty. The number executed for witchcraft in New England were but a handful compared with those who so died in Old England; and while the last of these tragedies in New England occurred in 1692, they continued in Old England till 1722. New England of the Puritan days appreciated wit, loved nature, and valued family affection. Life was then in all its great essential verities and joys what we find it ourselves.

II. Dr. Walker's second lecture had for its theme "The Religious Decline from about 1660 to 1735."

The alteration from the first years of intense religious life to the epoch that formed the theme of the lecture was a gradual one. But its changed tone may be discovered through such lament as that made by John Higginson and William Hubbard in 1701 in their "Testimony" that it was "an observation so plain that he that runs may read it that the power of Godliness is exceedingly decaying and Expiring in the country." Nor is this merely the sad expression of advanced age. Sermons, legislative enactments, ecclesiastical records, all sound the same strain.

The decline was in part the inevitable result of the hard wilderness life of the descendants of the first settlers. The fathers had come from the comparatively cultivated ways of their European homes, under the influence of high motives; their grandchildren had to grow up in destitution of many of the advantages, educational, social, and economic, which the founders had possessed before leaving their native England. Well educated ministers and laymen alike were fewer than at first; while the desire to seize land, keen as any ever shown in Oklahoma, sent families constantly into the rude conditions of forest clearing and frontier home building. Political disturbances also lent their distraction to men's thoughts; the restoration of the Stuarts, the protection of the regicides, the revocation of the Massachusetts charter in 1684 and the rule of Andros, terminated by the English revolution of 1688, which put William and Mary on the British throne, all engrossed men's minds on this side of the Atlantic. The warlike struggle of King Phillip's war in 1675-6, was followed by the contests with the French and their Indian allies from 1690 onward, contests marked by such incidents as the plunder and massacre at Deerfield in 1704, which long engaged the young men of the land in the perils, labors, and temptations incident to military life. Populistic experiments in paper currency, kept credit insecure. It was a time of turmoil, worry, and destruction in the political and social world.

Nor was it less a period of unrest in religious concerns. The Quakers were such a distracting element; both in the views which they taught, questioning the teachings of the ministers and the exclusive authority of the word of God, and the opposition which the persecutions meted out to them aroused in many who shared none of their peculiar beliefs. The Baptist teachings, accepted as early as 1654 by President Dunster of Harvard, also broke the uniformity of early New England religious life. In 1686 Episcopacy gained a foothold in Boston; and an English society — that for the Propagation of the Gospel in Foreign Parts — founded in 1701, sought the establishment of congregations claiming to be the only true church in the colonial towns, and secured the adhesion of the president of Yale College in 1722.

Yet the most influential cause in lowering the tone of New England religious life in this period was the Half Way Covenant. The founders of the colonies held that the only proper adult church members were men and women of personal religious character. But they also held that the children of such professing Christians were themselves church members. This was well enough as long as the children were children. But how when they grew up and were evidently not of actively religious character? New England debated the question and generally decided that these descendants of church members were themselves members enough to bring their offspring to baptism, but not members enough, in the absence of personal regenerated character, to partake of the Lord's Supper or vote in church affairs. This partial membership was that of the Half Way Covenant. Its evil was that it substituted a form and a partial Christian profession for that full consecration which the founders demanded. Under these circumstances preaching came to insist more and more on acts and practices good enough in themselves, like prayer and Scripture reading, rather than on the primary necessity of seeking a divine regenerative change.

Decline there was, indeed. Profanity, licentiousness, and drunkenness were widely prevalent in that period. Certainly a great change had taken place since the author of the "New England Prospect" could declare in 1643 that he had never seen a drunkard, heard an oath, or beheld a beggar in New England. Effort there was in abundance to check this downward course, but the devout themselves were less earnest, and formality in the churches had increased. Life as a whole had coarsened and grown worse since the deaths of the founders.

III. The third lecture had as its subject "The Great Awakening and its Sequels," covering the period from 1735 to 1790.

From the condition of formalism and declension which marked New England religious life for more than two generations before 1740 the churches were suddenly aroused by so remarkable a spiritual quickening that it is permanently remembered as the "Great Awakening." Occasional signs of possible spiritual reawakening had appeared for some years previous, as at Taunton, Mass., in 1704, at Northampton, Mass., under Solomon Stoddard in 1712 and 1718; even more significant were the revivals of religion in 1734-36, which though extending to a considerable number of towns in Massachusetts and Connecticut, are best illustrated at Northampton under the preaching of Jonathan Edwards.

These movements prepared the way for the great overturning which accompanied and followed the coming to New England of the Rev. George Whitefield in 1740. No single voice has ever stirred New England people like his. Welcomed into the churches of Boston with almost every conceivable token of admiration, not to say of adulation; carried sometimes over people's heads to the pulpit; extending his pilgrimage accompanied by similar demonstrations eastward through Salem, Marblehead, Ipswich, Portsmouth, and York; and westward through Sudbury, Worcester, Brookfield, Hadley, and Northampton; and thence southward through Springfield, Windsor, Hartford, Wethersfield, Middletown, and Wallingford to New Haven, and so on to New York, no such ecclesiastical progress is to be paralleled in New England's religious story.

There was much both in the character of the man and of the religious work of which he was the leader to justify this popular approval. There was much also which was to be the source of future controversy. While Whitefield was eloquent, devout, and doubtless "sincere," he was also young, opinionated, and censorious. Those who did not co-operate with him he denounced too often as blind and unconverted. The New England colleges, he affirmed, were filled with "darkness that may be felt."

All these less charitable aspects of Whitefield's work were repeated and exaggerated by the native-born evangelists who followed him. Many of these itinerant ministers were excellent and useful men, but there were others, both lay and clerical, who were marked by the utmost extravagance of utterance. Friends and foes alike testify to the undue stress put on visions, trances, impulses, and revelations. The great wave of emotion subsided almost as rapidly as it rose. Additions to the churches speedily became few. At Northampton, for instance, where the interest in 1740 had been intense, not a single candidate was propounded from 1744 to 1748.

But there were consequences flowing from the Great Awakening

which profoundly affected the religious life of the whole following generation and beyond. A change was evident in the religious experience of those first affected by it. That experience was now emotional, profound; and it was accompanied and largely caused by a change in the character of the preaching. The effect of the awakening and of the examples of its chief promoters, like Edwards, Parsons, Mills, Wheelock, Pomeroy, and Bellamy, could not but be felt in the pulpits generally. These ministerial quickenings were naturally accompanied by a more strenuous presentation of religious truth, and an emphasis on intensity of religious experience. Divine sovereignty and holiness, human sinfulness and dependence were contrasted and enforced as they had not been since the days of the founders of New England. New England preaching and piety came much to resemble that of the first planters of these colonies. The books of Hooker and Shepherd were republished for the edification of a new century.

But though the older types of preaching were revived there was a difference. The earlier period showed much more of contentment with the vivid illustration of any alleged truth, and much less of an attempt to explain the truth and set it in its proper intellectual place as a thing to be rationally justified than did the new. Sinfulness, submission to the divine disposal even to the extent of willingness to be lost, were emphasized as in early New England, but these views were now explained, and elaborated as they had not been before. The problems of baptism and church membership involved in the Half Way Covenant discussion of the previous period came up anew. A characteristic New England theology was in the process of generation—to be developed by Edwards, Bellamy, Hopkins, Emmons, and Dwight. Parallel with this Edwardian type of thought ran two other tendencies,—a conservative school of declining influence but of numerous adherents (the Old Calvinists), and a liberalizing school which ultimately developed into New England Unitarianism. These doctrinal discussions, as well as the great political debates of the Revolutionary period, largely account for the rapid decline of the spiritual interest which the Whitefieldian revival at first aroused.

Here in Connecticut, where strict legislative repression had been directed against the more extravagant features of the revival movement, the Great Awakening led to the separation from the Congregational churches by law established of the warmer sympathizers with Whitefieldian methods in many towns. These Separates were men and women chiefly ignorant, enthusiastic, sensitive to the most emotional features of the revival, and without educational or intellectual ballast to prevent their falling into easy confusion or error. But

there is much to be said for their zeal and their opposition to the Half-Way Covenant, while we recognize the folly of their rejection of "book learning," and of their claim to spiritual discernment of character.

On the whole, the period which began so brightly in the "Great Awakening" ended in comparative coldness and torpidity in the religious life, but certain results were permanent. The Half-Way Covenant had received the blow which was ultimately to be fatal, the churches had been to a large extent revived, there was discipline and education in the powerful discussions of religious truth of the various champions from Edwards to Dwight, from Clap to Hemminway, from Chauncy to Brown.

IV. Dr. Walker, in his fourth lecture, treated of "The Evangelical Reawakening," the period discussed being that from 1790 to 1859. To understand the religious revival which marks this epoch a glance is necessary at some of the forces operative in New England religious circles in the closing years of the eighteenth century. Three types of religious thought were dividing the New England of 1790. One was, or had been, represented by a small school of able and cultivated men like Chauncy, Mayhew, Bryant, and Webster, chiefly in eastern Massachusetts, who differed from the generality of New England thinkers in diminished emphasis on the necessity of Christ's sacrifice as a ground of man's spiritual hope, and heightened emphasis on virtuous character as at least one element in the conditions of acceptance with God. From this party the Unitarian movement of the opening years of this century was to come. A much more numerous and influential school was that of the Old Calvinists, adherents of the historically orthodox positions of the New England founders regarding divine sovereignty and human sinfulness. This school, represented by such men as Samuel Phillips, Moses Hemminway, and William Hart, taught that though divine salvation could neither be purchased nor commanded by men, it was generally given by God in connection with a faithful use on men's part of the "means of grace," like prayer, Bible-reading, attendance upon worship and similar practices. These "means," which were in all men's power to employ, did not earn salvation or make its bestowal certain, but their diligent use made it vastly more probable that men would receive salvation, and rendered the user less guilty in the sight of God.

A third school was known as that of the "New Divinity," tracing its doctrinal lineage from Edwards through Bellamy, Hopkins, West, Smalley, and Emmons. Of these the most typical and theologically influential in the period covered by this lecture was Samuel Hopkins.

Never in New England had the sovereignty of God been so affirmed. God, this school taught, is the cause of all things, even of sin ; but the guilt of sin lies not in the cause, but in the act ; and hence the actor, man alone is guilty. Sin is selfishness. Every man at bottom is totally selfish, and, therefore, totally depraved. Holiness is benevolence or love to being in general, a love that is primarily love to God as the infinite being of the universe. This unselfish love can only be manifested in complete submission to God. Hence, in the views of the Edwardean school, "means of grace," of which the Old Calvinists made so much, were a vain reliance ; dependence upon them a criminal neglect of complete surrender to God. Indeed, the use of means without that entire submission, instead of making a man better renders him simply worse and more selfish. For this submission man has a natural, but not a moral, power. He can if he will ; but he cannot make himself will. His only hope is in the interposition of the direct transforming power of God.

Of these three schools, the most aggressive and zealous, and perhaps the most able intellectually, was the third — that of the "New Divinity." It was natural, therefore, that when, about 1797, a profound and pervasive spiritual stirring, such as New England had not seen since the "Great Awakening," swept over the land, the new revival took on a distinctly dogmatic character, and that its type of thought and experience was predominantly that of the Edwardean school. The awakening was deep, thorough, and lasting.

In this revival the preaching was chiefly Hopkinsian. Divine sovereignty, the majesty of divine law, the sinfulness of man, the redeeming work of Christ, the agency of the Holy Ghost in conversion, the necessity of a complete change in man's nature and of his entire submission of will to God ; these were the doctrines characteristically enforced. And the experience of those wrought upon by these discourses was no less distinctive. A sense of sin as involving enmity toward God, a belief that God had no blessings for the unregenerate, however diligently they might pray or labor, and that unconditional submission (often reached by great spiritual struggle) was the only road to peace with God, were characteristic elements of religious experience. With Hopkins, Emmons, and many others, this submission did not seem complete unless it involved full willingness that God should dispose of the soul as he saw fit, even if that disposition was its damnation.

This revival of 1797-1801 was but the beginning of a long series of similar awakenings in New England. In 1805-6, from 1815 to 1818, in 1820-23, 1826-28, 1830, 1840-45, and last of all, 1857-59, these spiritual stirrings occurred. As they recurred it became in-

creasingly the custom to invite the aid and direction of other pastors and of evangelistic laborers. Among the first and most successful of these pastors and itinerants were Lyman Beecher and Ashael Nettleton. Charles G. Finney was another, and others were E. N. Kirk, Jacob Knapp, and Jedidiah Burchard. Yet with all the general likeness of these revival movements we perceive a gradual change in the type of preaching and experience as we pass onward through the long period from 1797 to 1859. The sharper Hopkinsian peculiarities gradually shaded away. The teachings of Connecticut Edwardians, like the elder President Dwight and Professor Nathaniel W. Taylor, essentially modified the older doctrines of the school. On the use of "means" Dwight took an essentially Old Calvinist position, holding that prayer and attendance upon worship made the sincere though unregenerate man better rather than worse; and Taylor modified the Hopkinsian conception of holiness by presenting self-love as a motive in conversion.

But, however modified, the Edwardian character of the great revival period is conspicuous; and its effects in changing the religious condition of New England were momentous — especially in the fostering of organic religious effort. The Home and Foreign Missionary Societies here have their birth. In home missions the Connecticut General Association led the way in 1798. Massachusetts followed in 1799, New Hampshire in 1801, and Vermont in 1807. But labor on American soil was not enough and, in 1810, American foreign missions began with the American Board.

Ministerial education took on a new development under these revival influences. Beginning with Andover in 1808, and ending with Hartford in 1834, four Congregational theological seminaries were founded in New England. Andover and Bangor, New Haven and Hartford seminaries, all represented certain recognizably diverse habitudes of thought; but they were at one in the fundamentals which they all held, and their variousness is a witness to the abounding vigor of New England religious life.

Interesting is it to notice the changes which this period witnessed in the manners of the Christian community. At its opening, ardent spirits were furnished as a matter of course at most social and ecclesiastical gatherings. Its close saw their general banishment from household use and special festive occasions. The ordination ball, not infrequently characteristic of ministerial settlements at the beginning of this period, not only disappeared, but in evangelical circles even private social dancing was generally frowned upon.

Throughout this whole epoch the parallel, but wholly unlike, development of the so-called liberal movement ran, guided by Emerson,

Buckminster, Channing, Ware, Gannett, and Parker. Unitarianism early in this period became a definite, though geographically circumscribed, factor in New England religious life. Over against Old Calvinism and New Divinity alike, or any modification of them which holds to the sinfulness and loss of human nature, the necessity of a divine atonement, and redemption by interposing grace, there was now found as an opposing current in the religious thought of New England the conception of human nature dignified and undepraved, of salvation by cultivation rather than by faith, of self-acquired character as the ground of divine acceptance and the intellectual and moral unity of God and man.

V. In his concluding address Dr. Walker sketched the salient features of "The Current Era, 1859 to 1896."

The modern religious epoch opened with the political and moral upheaval on the question of slavery. The conscience of New England had become aroused to the iniquity of chattel bondage. The war was a patriotic outburst of emotion and energy, the central and vivifying principle of which was a moral one. In the presence of great public questions it was natural that more private considerations of individual relationship to religious truth became relatively obscured. Yet the ultimate uplift of the religious life of New England, which was by many expected from the heroic and moral elements of sacrifice involved in the Civil War, was not realized. War, however high and meritorious in its object, is inevitably accompanied by some demoralization. The war period had certain positive influences, also, of a more particular character, which have widely affected American life. One is the introduction into the general spirit of the people of an eagerness for sudden and splendid success, in accumulation of property, in achievement of social or political distinction. Amid the sufferings of the many in the war period, the few grew rich or famous with a celerity which has been like an intoxicant to society ever since. Nor has it been without considerable abatement of the expectation of a permanent moral elevation of sentiment consequent upon the war to find ourselves thirty years after the struggle has ended called on to support a pension list costing more than the standing armies of any nation of Europe, for services which were supposed to be the spontaneous offering of patriotic and humanitarian sentiment.

But though the war gave an immense impulse to arts, inventions, industries, and commercial enterprises, certainly not in themselves inimical to the social or religious welfare of the country, it is evident that in politics, in business, in society, and in religion as well, things

on one side or the other of the mountain barrier of the war are diverse. One obvious feature of this change is the immense development of voluntary organizations for the promotion of moral and religious objects. It is only necessary to speak of the Young Men's and Women's Christian Associations, the Christian Endeavor Society, the Epworth League, the Brotherhood of Philip and Andrew, the King's Daughters, the Salvation Army, or the Red Cross Society, the Woman's Temperance Union, Chautauqua circles and University Extension classes to indicate something of the extent of this tendency. Some few of these were born before the war; but all have their chief growth since. Naturally, such wide-spread organization has emphasized the external rather than the internal in religious life. Self-examination has almost no place in modern experience. The watch-words of a not very remote past were "consider," "be," "become"; those of the present are "resolve," "speak," "do."

A change has come, too, over the conceptions held regarding experiences necessary for membership in the church. For the generation now on the stage entrance into professed Christian discipleship has been attended by no considerable struggle of spirit, by no very humiliating feeling of guilt, by no overmastering conviction that salvation is a matter of unmerited grace, and by no considerable change in conscious tastes or purposes in life. Though our churches long ago rejected the Half-Way Covenant, they are admitting those to full membership who show less knowledge of divine truth than was usually demanded of half-way members. Congregationalism to-day in reference to this matter is operating on Episcopalian principles and often with less adequate safeguards than are found in the confirmation classes of the Episcopal church.

The lessened consciousness of sin has been accompanied by a considerably abated sense of the danger of men apart from the converting power of the Gospel. In our time scarce any interest appears to exist in the systematic presentation of Christian doctrine, such as has marked many periods of New England history. Times have been when nothing would so stir the blood of a New England congregation as a discussion of some controverted point in dogmatic theology; now to call a sermon a "doctrinal sermon" is the shortest way to describe it as uninteresting. Yet preaching has neither degenerated intellectually nor spiritually. It has changed. It has become largely ethical where it was formerly dogmatic; expository of personal, social, and public obligations, and illuminative, it may be believed, in many points of truer conceptions of the divine character than formerly prevailed.

One evident change in many quarters is in the conception of

Christianity and the church. Our New England progenitors viewed Christianity as the agency for individual rescue, and the church as the place of ingathering for souls brought home from a lost world. Many now regard Christianity as the saviour of society, and the church as one instrumentality among others in an enterprise of general redemption for humanity. This tendency goes to diverse extent. Some look upon whatever improves the physical and social conditions of a community as having a truly religious value and would make the church a kind of model of regenerated society, a reformatory for the erring, a home for the homeless, a place of recreation for the tired, a restaurant for the hungry, as well as a worshiping place for the devout. Others, going further, unfold a system scarcely distinguishable from French or German socialism, and fasten hope for the Gospel's progress on a better adjustment of society, a more equal division of property, and increased facilities for education and enjoyment. Undoubtedly the conception of a relationship of the Gospel to society, insufficiently recognized heretofore, has in some form or other taken hold on men's minds and modified preaching. But one result has been that the individual soul does not seem to weigh as much as once it did, nor does church membership amount to what once it did in the conception of many pastors.

Another change in the religious life of New England is in the attitude of the scholarly and to some extent of the popular mind toward the authority of Scripture. Recent discussions have already availed to put the Bible in a very different position from what it has historically occupied in all the past of New England. The Bible is now, in the thought of many devout men among us, a volume to be read with a critically discriminating eye, educated to discern what and what not is authoritative and inspired in it. This is a change momentarily influencing contemporaneous religious life. Whether its influence is for good or ill is a question on which prophets prophesy variously, and the event can best decide.

Another feature of current religious method is the use of evangelists. Revivalism has come to be a profession. Bureaus for the furnishing of evangelists are established, where lists of such available itinerators can be inspected, their peculiar adaptations to one or another class of people ascertained, and the probable cost of a revivalistic campaign estimated. It is certainly a striking fact that in a time so destitute of those general movements on the spirits of men which have hitherto been the occasions of the chief revivings of religious life, an agency so largely mechanical should have acceptance.

One marked effect of the evangelical reawakening early in this

century was a discountenancing of the convivial use of wine, the theater, dancing, and card-playing. The attitude now taken has largely changed. In most considerable towns the theater is a generally adopted appliance of public amusement, and is largely attended by members of the churches, especially Congregationalists and Episcopalians. In these two denominations the practice of card-playing is common in larger communities, and dancing equally so; while the social use of wine on festive occasions is plainly becoming frequent.

Yet while there has been alteration in the standard as to what is regarded as allowable in Christian practice, there is in the current age an increasing extension of what is regarded as obligatory in Christian activity. The sense of duty to do something as Christians has been on the advance. Organizations for effort not merely exist; they are used. Some form of Christian service is deemed obligatory in increasing measure, even where freedom in social amusements most extensively prevails. Hence the present age is one in which Christian work shows a variety and fruitfulness never before manifested. Money is increasingly looked upon as an instrument whose best use is to do good with. A conception of stewardship is growing in the churches; and especially among the young.

Regarding the relative worth of one or another of these modern tendencies the lecturer has expressed no opinion, not because he is without positive convictions, but for the sufficient reason that things as they are cannot be regarded as final. No condition noticed in the more than 250 years covered by these lectures has been permanent. The progress of religion has not been regular, but cyclic, often revolutionary. It is therefore comparatively unimportant to ask the value of the current movement of religious history judged by another movement a generation before. That which is best in the past will in due time reappear, modified and broadened by that which is best in the present. The internal, searching aspects of religion, the problems of theology, now largely ignored, will reassert themselves in the cyclic changes of the future; but modified by the conceptions of external activity and social renewal which now crowd them aside. And the manifest quickening and vivifying outpouring of the Spirit of God will again be felt by our churches. God will revive his work, as he has again and again in the past. His still small voice will sound athwart the chatterings of human frivolity and the bickerings of politics and trade, and men will feel the awe of an almost visible God, and be convinced that the one great necessity of a sinful soul is to become a subject of His transforming grace. Let us labor as best we know how in our little day; for God is surely bringing for-

ward, though in what are oftentimes to us circuitous and incomprehensible ways, that

“one, far off, divine event,
Toward which the whole creation moves —”

the Kingdom of the Lord and of His Christ.

THE SIXTY-SECOND ANNIVERSARY.

It would be difficult to conceive of weather more perfect than that which favored this year's anniversary, and though the date was the same as that of the meeting of the Home Missionary Society in New Haven there was a large attendance of enthusiastic alumni and friends of the institution. The change by which the graduation exercises were put upon Wednesday evening instead of Thursday was a marked improvement.

Beginning with Monday, June 1, the written examinations extended through Tuesday morning. Tuesday afternoon and Wednesday morning were occupied with oral examinations. The Junior class was examined by Professors Mitchell and Beardslee, the Middle class by Professors Mead and Jacobus, the Senior class by Professor Merriam. Tuesday evening Rev. William R. Richards, D.D., of Plainfield, New Jersey, gave the Annual Address before the Pastoral Union and Alumni on “The City and its Church.” It was a thoughtful and stimulating address and is printed in full among the contributed articles in this number of the RECORD.

At twelve o'clock on Wednesday was held the annual Prayer Meeting, President Hartranft having it in charge. After reading the fourth chapter of Second Corinthians, the leader noted that the ministry is a struggle of conscience with conscience. It is the effort to bring other consciences to yield to that to which the minister's conscience assents. The faithful laborer can however leave the unveiling of hearts to God. He is to deliver the word. His responsibility ceases with his own perfect surrender to God, and the greatest fidelity possible. The minister's utterance is throughout on the basis of faith. It is because he believes, and with the energy of his conviction, that he speaks. The goal of his striving is not temporal, but eternal. The eternal supplies the minister his true point of vision. Professor Adams of Atlanta University spoke of the growing importance of the city problem among the colored people. J. L. Kilbon emphasized the fact that success in ministerial labor can come only through an intense appreciation of the objective reality of spiritual

things. G. H. Cummings, T. C. Richards, and Charles Pease led in prayer. The meeting closed with the hymn sung at this meeting for sixty-two years, "I love Thy kingdom, Lord."

ALUMNI DINNER.

At half-past twelve the annual dinner was held in the lower hall of the Case Library, about seventy-five being present. A. B. Bassett of Ware, President of the Alumni Association, was at the head of the table. After the dinner President Hartranft was first called on to speak for the Seminary. He remarked on the conscientiousness of the students in their relations to their work as it has developed under the elective system. In almost all cases the students desire to choose a number of hours of work in excess of that fixed by the curriculum. The more freedom, the more conscience seems to be the conclusion drawn from the attitude of the students towards their opportunities. The speaker would therefore stand for the widest freedom of choice as an ideal, not necessarily to be realized at the present, but for the future. The Seminary stands not only for theory but for practice. Its ambition is to enlarge the practical side of theological education. As a most valuable contribution to the spiritual life of the students was the meeting of the District Conference of the American Inter-Seminary Missionary Alliance, and the quickened spiritual life has manifested itself in the deepened scholarship of the students. The Seminary stands too for the view that profound piety needs to be coupled with the largest intellectual training. During the past year the Students' Association has manifested its value by its helpful co-operation with the Faculty in the administration of the internal affairs of the institution. And the enthusiasm of all the students for the Seminary and their earnest desire to enlarge the attendance has been most encouraging. For the future the success of the Seminary must depend on its ability to show itself to be necessary. No Seminary can live which cannot do this. The function of the Seminary which is to command the future is a rigid criticism. It is easy to swim with the tide. The need is to criticise criticism. To begin where Kant did in the sphere of philosophy and criticise first of all the capacity for criticism and the method of criticism in order thereby to get at the truth. The highest of all the functions of a theological Seminary, higher even than instruction, is the function of research. The Seminary should be ready to enter every newly-opened door of knowledge to possess it for Christ. To lead, not to follow. The Seminary should be comprehensive in bringing within itself spheres of knowledge which have often been falsely esteemed purely secular. The Seminary should try to anticipate the future. This the Seminary is

trying to do. For the carrying on of its work it is sorely straitened for funds.

Dr. A. C. Thompson was next called on to speak for the Trustees. He is at present the oldest living alumnus of the Seminary and his reminiscences of the early days of the Theological Institute at East Windsor Hill, his congratulatory comparisons with the advantages now offered at Hartford, his firm faith in the past, and his strong, progressive onlook into the future of the institution following the lines sketched by the president, was full of interest.

Dr. Richards of Plainfield expressed gracefully and felicitously his pleasure, as one who had been trained in the Congregational fellowship and was now ministering in the Presbyterian fold, at being present at the Anniversary of a Congregational Seminary.

Professor Perry was called on to speak of the Seminary Library. Its administration is such that with the long hours, ready accessibility of the room and freedom in the use of the books, its fine general material and its exceptional special collections are made available to those both in and out of the institution who wish to make use of them.

George R. Hewitt of Fitchburg was called on as a representative of the class of '86, which had its reunion, and in response remarked that the thing which most impressed him respecting the theology he had learned at Hartford was that ten years' experience showed him that it was a thoroughly preachable theology. He had not been obliged to throw it over because it was dryas dust, outgrown, or unpractical.

John E. Merrill spoke for the graduating class from the students' point of view, saying that three things had been especially impressed on them from the Seminary course, — the way into persons' hearts, the way into the Bible, the way to God.

Dr. Lyman Whiting, speaking along the line of the Inaugural Address by Professor Merriam, emphasized the need of combining the characteristics of the scholar, the poet, and the prophet in the minister, and was glad to note the tendency in this direction in the present methods of instruction.

The following message was sent to the Home Missionary Society, meeting at New Haven :

Resolved, That we, the Faculty, Trustees, Alumni and students of Hartford Theological Seminary, hereby express to the Congregational Home Missionary Society our congratulations upon its happy deliverance from financial distress, and our joy in the fellowship of a common service for the Kingdom of Christ in the evangelization of our beloved country.

MEETING OF THE ALUMNI ASSOCIATION.

After the dinner there was held in the Chapel, at three o'clock, the annual meeting of the Alumni Association. After the reading of the minutes the Nominating Committee was appointed, consisting of A. T. Perry, J. L. Kilbon, F. E. Jenkins. The Treasurer's report was read and approved. The Secretary then read the Necrology, which is printed in full elsewhere. On recommendation of the Committee on Nominations the following officers were elected :

President, Dr. James L. Barton, '85 ; Vice-President, David P. Hatch, '86 ; Secretary and Treasurer, Clarence A. Barber, '80 ; Executive Committee, Herbert Macy, '83, Frederick W. Greene, '85, Richard Wright, '90. An amendment to the constitution was passed making all members of the Faculty members of the Association.

The Librarian presented the following report on the Alumni Alcove Fund :

The Alumni Association of Hartford Theological Seminary:

GENTLEMEN : — By your vote at the annual meeting in June, 1895, there was placed at my disposal for immediate use a fund collected many years ago and known as the Alumni Alcove Fund. This amounted to \$2,284.90. I would report in reference to this money, that, in accordance with the understanding at the meeting a year ago, it was expended for books, mostly recent, which had been recommended by the various Professors of the Seminary as desirable or necessary to the work of their classes. 619 volumes have been thus purchased, a list of which has been separately kept. Of these the most notable are the 31 folio volumes of the exceedingly rare and valuable "Nova Sacrorum Conciliorum Collectio" of Mansi; 46 volumes of the "Monumenta Germaniæ Historica," completing our set of this indispensable work; and 37 volumes of the "Expositor's Bible." Considerably more than half of the books have been published since 1890. For this most highly esteemed gift, coming at a time when accessions from other sources have been unusually small, the Librarian and the Faculty in general extend to the Alumni their sincere thanks.

Respectfully submitted,

ALFRED T. PERRY,

Librarian.

After conclusion of the business of the meeting the subject for the discussion of the afternoon was taken up,—"The Relation of the Theological Seminary to the Congregational churches." The speakers were President Hartranft, F. S. Hatch, and Asher Anderson. The undertone of the need of the Seminary for funds which was quite evident at the dinner, here came to the fore, even though the discussion did not confine itself to Hartford Seminary but treated theological seminaries in general. President Hartranft urged that it was desirable for the life of the churches that there should be the closest connection between them and the seminaries. The churches need a unified center where there can be the scientific search for Christian

truth and where it can receive concrete and defined expression. No church life can be complete without this. This it is the business of the theological seminary to provide. The seminaries, too, should be places where the churches should be able to see the Christian life arrived at a profound scholastic and artistic expression. It is the part, too, of the seminaries to formulate the results of the evolution of the Christian consciousness and to help to shape this. The seminary is to provide instruction and to prepare men for the manifold activities of the ministry and hence it is its function to accentuate and develop the practices of the ministerial life. These indicate how the church needs the ministry. The seminaries, on the other hand, need the vast impulsive force of the churches. It needs the volume of affection of the churches. It needs their devotion and their prayers. It also needs the beneficences of the churches. The seminaries are the sources to which the Home and Foreign Missionary Societies must look for the laborers to man their fields. Why, then, should not the seminaries have a specific place among the benevolences of the churches? What, then, can be done to bring about the closer relation between the two which should be mutually beneficial? (a) Preach about the theological seminary. (b) Pray for the seminary. (c) Agitate to give the seminaries their due place in the great assemblies of the churches. (d) Send men for the ministry into the colleges, especially from the city churches which now supply so few. (e) Put the seminaries on the lists of the beneficences of the churches.

F. S. Hatch urged that the apparent divorce between the churches and seminaries was due chiefly to two facts: first, that the churches are not represented in the seminaries, and second, that the seminaries are not represented in the churches. Every church ought to have its representative in the seminaries as a student. The influence of a student in the home community is very strong. If each church, as is probably the case, cannot have one student all the time, it seems as if it might send one once in, say, five years. If the seminary professors could appear oftener in the pulpits of the churches to speak of the seminary it would be of great service. The professors cannot, however, be everywhere. What the Seminary needs is a "beggar." The Seminary also needs and is entitled to the devotion of the alumni who from it have freely received the best the Seminary had to give.

Dr. Asher Anderson emphasized especially the spiritual side of the relation of the churches to the seminaries. The seminary, he urged, makes the preacher, the preacher gives tone to the churches, and the churches supply the students to the seminaries. He accentuated the importance of the divine call to the ministry. Men do not enter the

ministry simply because their fathers were ministers, nor solely because of the influence of Christian homes. Every young man who becomes a member of the church should be placed face to face with the question, "Why should not I serve the Lord in the ministry?" He should not take up any other life occupation till he has answered this question. The minister in his preaching should so preach that the ministry should be rightly apprehended. To this end he should (a) make it plain that the ministry is the exponent of righteousness. He should preach and hold up the inviolable righteousness of God. (b) He should recognize the priestly function of the ministry. Not in a high church sense, but in such a sense that it should be felt that unto him is given the ministry of reconciliation. (c) The minister ought to have a passion for men. (d) He should so proclaim the truth that men shall feel that this is indeed the truth of God. (e) He should recognize the reality of the Spirit's power, and be himself filled with the Spirit. If from the pulpit the people get these ideas then the young men may well feel that before them is the question whether or not the Lord has called them to His ministry.

GRADUATION EXERCISES.

At eight o'clock were held the graduating exercises. These opened with Scripture-reading and prayer by Dr. Charles M. Lamson of the First Church, Hartford, followed by the addresses of four members of the graduating class. The first speaker was Harry Slawson Dunning, who spoke on "The Proper Emphasis of the Individual." He urged that both excessive individualism and one-sided altruism are false determinants of life, and one of the peculiarities of Christianity is its balanced recognition of both of these. The second speaker was Edward Parker Kelly. He chose for his subject "The Military Idea in Religion," and showed from a sketch of the working of the Society of Jesus and of the Salvation Army how much effectiveness lies in the application of the military idea to religious work, and at the same time exhibited the danger lying in that particular form of organization. Miss Laura Hulda Wild, who was the third speaker, selected as her theme "The Mystic's View in Present-day Living." While drawing the distinction between the true and the false mysticism it is to be remembered that the essence of mysticism is the sense of communion with God, and the world seems to be discovering again at the present time that power is with God, that not humanity but consciousness of the Divine spirit is the key to modern problems. The fourth speaker was John Ernest Merrill, whose topic was "The Hunger for Reality." He noted the unrest characteristic of our time as it appears in life and in literature. These indicate the

consciousness that there was a great problem unsolved. This problem is in its last analysis the establishment of right relations. Men are seeking for that which is the real back of all, and are coming increasingly to appreciate that this is to be found only in God. In this spirit of the time there is therefore to be discerned much to arouse hopefulness.

At the conclusion of the addresses the prizes for the year were announced as follows: The John S. Welles Fellowship entitling the holder to two years of study abroad, was awarded to J. E. Merrill of the Senior class. The Hartranft Prize in Evangelistic Theology was awarded to A. C. Ferrin of the Senior class; the Greek Prize, to J. E. Merrill of the Senior class; the Bennett Tyler Prize in Systematic Theology, to N. H. Weeks of the Middle class; the William Thompson Prize in Hebrew, to E. W. Capen of the Junior class. Dr. E. B. Webb, President of the Board of Trustees, presented the diplomas to the graduates and conferred the degree of S.T.B. on Addie I. Locke, Annie J. Forehand, and A. H. Haigazian, all upon the basis of special advanced post-graduate work done. President Hartranft then addressed the graduates, emphasizing the importance to their success in life of a constant realizing of the divine Christ. Whatever impression has been received of Christ will be the measure of the impression it is possible to produce on others. All issues will be tested by the relation to Jesus the Master. No conception of Christ as simply a man will suffice for thought or for life. Only the identification of humanity with God through God's identification with man will save from annihilation in religious thought.

MEETING OF THE PASTORAL UNION AND TRUSTEES.

The annual meeting of the Trustees, and of the Pastoral Union, was held Thursday morning at half-past eight o'clock. The trustee meeting was largely taken up with the discussion of the present financial difficulties of the Seminary. The imperative necessity of more funds immediately to keep pace with current expenditures is painfully evident.

At the meeting of the Pastoral Union, F. R. Waite was chosen Moderator, A. T. Perry, Recording Secretary for three years, and W. F. English, Assistant Scribe. C. H. Barber, C. E. Coolidge, and J. P. Harvey were appointed Committee on Nominations. The following persons were elected to membership in the Union:—

Wallace Nutting, Providence, R. I.; R. A. Torrey, Chicago, Ill.; W. E. Barton, Boston, Mass.; George Kerr, Chicopee, Mass.; W. W. Breckenridge, Hartford, Ct.; A. V. S. Wallace, Thompsonville, Conn.; F. S. Brewer, South Glastonbury, Conn.; K. Norris, Hartford, Conn.; M. W. Adams, Atlanta, Ga.; J. S. Strong, Patten, Me.; E. M. Frary, Chaplin, Conn.; F. L. Goodspeed, Springfield, Mass.

Upon nomination of the Business Committee, the following were elected Trustees for three years: —

Rev. Asher Anderson, D.D., Meriden, Conn.; Rev. Luther H. Cone, Springfield, Mass.; Rev. Jeremiah Taylor, D.D., Boston, Mass.; Rev. J. E. Tuttle, D.D., Amherst, Mass.; J. W. Allen, Esq., Hartford, Conn.; George E. Barstow, Esq., Providence, R. I.; Hon. Lorrin A. Cooke, Riverton, Conn.; Rodney Dennis, Esq., Hartford, Conn.; J. F. Morris, Esq., Hartford, Conn.; Rowland Swift, Esq., Hartford, Conn.

The following officers recommended by the Nominating Committee were elected: —

Business Committee: — F. W. Greene, T. M. Hodgdon, A. C. Hodges. Examining Committee — *For one year.* — S. A. Barrett, Secretary; C. E. Coolidge, L. W. Hicks, S. B. Forbes, I. C. Meserve, G. E. Sanborne. Alternates — T. M. Miles, C. B. Strong, F. S. Hatch, D. B. Jones, C. S. Lane, G. A. Wilson. *For two years.* — H. C. Alvord, A. V. S. Wallace, C. F. Weeden, F. L. Goodspeed, Thomas Sims, F. B. Makepeace. Alternates — O. W. Means, D. B. Hubbard, W. F. English, L. P. Hitchcock, C. H. Smith.

PRELIMINARY ANNOUNCEMENT FOR THE SIXTY-THIRD YEAR.

CALENDAR. The year will open with a general service in the Chapel on *Wednesday, October 7*, at 8 P. M. All students are expected to be present, and to have completed needful adjustments of rooms before that time. The regular schedule of classes begins at 9 A. M. the next day. The year extends from the first Wednesday in October to the first Wednesday in June. It is divided into three nearly equal terms by vacations at the holidays and in the spring.

THE FACULTY consists of twelve regular Professors and the same number of Instructors, Lecturers, and Tutors. The Carew Lecturer for the next year will be Professor Charles Cummings Stearns, and his topic is "Scientific Archæology and Christian Belief."

PLAN OF STUDY. The system of instruction combines a prescribed course in certain topics with a wide freedom of elective choice. As will be seen from the following summary, about one-third of all the work is elective. The total number of elective studies offered this year is 105. Seniors and Middlers are expected to hand in their elective choices before the close of the spring term, the Juniors before November 30.

SUMMARY OF THE COURSE OF STUDY, 1896-97.

JUNIOR CLASS.

Prescribed work, 365 hours, as follows:

	PROFESSOR.	HOURS.
Theological Propædæutic,	<i>Hartranft.</i>	5
Hebrew Grammar and Reading,	<i>Macdonald.</i>	116
New Testament Greek and Syntax,	<i>Jacobus.</i>	5
Epistle to the Galatians,	"	41
New Testament Canonics,	<i>Nourse.</i>	12
" " Textual Criticism,	"	8
Old Testament History,	<i>Hartranft.</i>	15
Life of Christ,	<i>Mitchell.</i>	15
Apostolic Church History,	"	15
Biblical Theology,—principles and outline,	<i>Hartranft.</i>	20
" Dogmatics,	<i>Beardslee.</i>	42
Introduction to Apologetics,	<i>Gillett.</i>	29
" to Practical Department,	<i>Merriam.</i>	7
Voice-Building (in half-hour private lessons),	<i>Pratt.</i>	10
General Exercises,		25

Elective work, 105 hours, selected from the following list:

Bibliology,—the history and use of books,	<i>Perry.</i>	15
Reading of Selected Passages in Hebrew,	<i>Macdonald.</i>	25
Historical and Philological Lectures on the Old Testament,	"	10
Analysis and Analytic Reading of the Pauline Epistles,	<i>Jacobus.</i>	30
The Septuagint,	<i>Kilbon.</i>	6
The Old Testament Apocrypha,	<i>Knight.</i>	6
Historical Geography of Palestine,	<i>Mitchell.</i>	10
New Testament Chronology,	"	5
The Jewish People in the Time of Christ,	"	15
The Age of Constantine,	<i>Richardson.</i>	6
The Period of the American and French Revolutions,	<i>Walker.</i>	30
The Development of Civilization in Palestine,	<i>Stearns.</i>	15
Biblical Illustrations in Christian Art,	"	15
The Cultus Laws,	<i>Hartranft.</i>	25
The Apocrypha,	"	20
The Pseudipigrapha,	"	20
The Mishna,	"	20
Biblical History,	"	30
Studies in Apologetics of Selected Historic Periods,	<i>Gillett.</i>	
(a) The New Testament Period,	"	15
(b) The First Four Centuries,	"	15
(c) Deistic Controversies,	"	15
Logic and Theory of Knowledge,	"	15
Anti-Theistic Theories,	"	15
Problems in the Philosophy of Religion,	"	15
The Theory of Evolution,	"	20
Studies in Local Church and Social Problems,	<i>Merriam.</i>	12
Canon Law,	<i>Geer.</i>	6

Elementary Sight-Singing,	<i>Pratt.</i>	30
Standard Oratorios,	"	15
Practice in English Composition,	"	15
Public Speaking,	<i>Harper.</i>	30

MIDDLE CLASS.

Prescribed work, 340 hours, as follows:

Exegetical Reading in Hosea,	<i>Paton.</i>	20
Special Introduction to the Old Testament,	"	52
The Synoptic Problem and the New Criticism of Acts,	<i>Jacobus.</i>	38
Church History of the First Six Centuries,	<i>Mitchell.</i>	42
" " Middle Ages,	<i>Walker.</i>	42
Biblical Anthropology,	<i>Beardslee.</i>	29
Ecclesiastical Dogmatics,—Theology, Anthropology, Hamar- tology,	<i>Mead.</i>	28
Homiletics,	<i>Merriam.</i>	39
Lecturing,	<i>Harper.</i>	25
General Exercises,		25

Elective work, 135 hours, selected from the following list:

Bibliology,—the history and use of books,	<i>Perry.</i>	15
Grammatical Study of Hebrew,	<i>Macdonald.</i>	20
Study of Job as Literature,	"	30
Historical and Philological Lectures on the Old Testament,	"	10
Elementary Syriac,	"	30
" Arabic,	"	30
Sight-Reading of Jeremiah,	<i>Paton.</i>	15
Rabbinic Hebrew,—Pirke Aboth,	"	15
Elementary Assyrian,	"	30
" Ethiopic,	"	20
Exegetical Studies in Ephesians,	<i>Jacobus.</i>	30
The Gospel and Epistles of John: Introduction,	"	10
Biblical History,	<i>Hartranft.</i>	30
" Theology of the Wisdom Literature,	"	20
" " of Ezekiel,	"	15
" " of the Post-Exilian Prophets,	"	15
The Apocrypha,	"	20
The Pseudipigrapha,	"	20
The Mishna,	"	20
The Teachings of Christ,	"	25
The Septuagint,	<i>Kilbon.</i>	6
The Old Testament Apocrypha,	<i>Knight.</i>	6
The Development of Civilization in Palestine,	<i>Stearns.</i>	15
Biblical Illustrations in Christian Art,	"	15
The Age of Constantine,	<i>Richardson.</i>	6
Rise of Ecclesiastical Dogma (to Nicæa),	<i>Mitchell.</i>	15
Christological Developments and Discussions in Ante-Nicene Era,	"	10
Christianity of Justin Martyr,	"	10

Hildebrand,—his Age and Work,	<i>Walker.</i>	15
Ecclesiastical Architecture,	"	10
The Person of Christ,	<i>Beardslee.</i>	1
The Atonement,	"	20
The Application of Salvation,	"	20
Apologetics of the Nineteenth Century,	<i>Gillett.</i>	20
Anti-Theistic Theories,	"	15
Problems in the Philosophy of Religion,	"	15
The Theory of Evolution,	"	20
The Nature and Origin of Religion,	"	15
English Philosophy from Locke to Spencer,	"	30
Inspiration,	<i>Mead.</i>	15
Theories of Sin,	"	15
Some Great Pastors and Preachers,	<i>Merriam.</i>	15
Canon Law,	<i>Geer.</i>	6
Sight-Singing, continued,	<i>Pratt.</i>	20
Harmony,	"	30
General Musical History,	"	20
Standard Oratorios,	"	15
Studies in the Psalms,	"	15
Analysis of Historic Prayers and Hymns,	"	15
Lecturing and Bible-Reading,	<i>Harper.</i>	30

SENIOR CLASS.

Prescribed work, 265 hours, as follows:

Encyclopædia,	<i>Hartranft.</i>	15
Special Introduction to the Pauline Epistles,	<i>Jacobus.</i>	29
Church History,—Reformation and Modern Periods,	<i>Walker.</i>	30
Lectures on Missions,	<i>Thompson.</i>	11
Ecclesiastical Dogmatics,—Soteriology, Ecclesiology, and Eschatology,	<i>Mead.</i>	58
Homiletics,	<i>Merriam.</i>	30
Sociology,	"	20
Pastoral Theology,	"	22
Theoretical Polity,	<i>Perry.</i>	10
Principles and Methods of Public Worship,	<i>Pratt.</i>	15
General Exercises,		25

Elective work, 185 hours, selected from the following list:

Bibliology,	<i>Perry.</i>	15
Historical and Philological Lectures on the Old Testament,	<i>Macdonald.</i>	10
Study of Ecclesiastes and Proverbs,	"	20
Advanced Syriac,	"	30
" Arabic,	"	30
Theology of Islam,	"	10
Sight-Reading of Jeremiah,	<i>Paton.</i>	15
Rabbinic Hebrew,—Pirke Aboth,	"	15
Elementary Assyrian,	"	30
Advanced "	"	30

Special Introduction,— Historical Books,	<i>Paton.</i>	20
Messianic Prophecies,	"	15
Readings in the Targums,	<i>Hawks.</i>	15
Biblical History,	<i>Hartranft.</i>	30
The Apocrypha,	"	20
The Pseudipigrapha,	"	20
The Mishna,	"	20
The Petrine Theology,	"	20
The Pauline " I,	"	15
" " II,	"	20
" " III,	"	10
The Septuagint,	<i>Kilbon.</i>	6
The Old Testament Apocrypha,	<i>Knight.</i>	6
The Development of Civilization in Palestine,	<i>Stearns.</i>	15
Biblical Illustrations in Christian Art,	"	15
The Age of Constantine,	<i>Richardson.</i>	6
Rise and Growth of Mohammedanism,	<i>Mitchell.</i>	10
Byzantine and Oriental National Churches,	"	10
The Ottoman Empire,	"	10
The Russian Church,	"	10
The Reformation Confessions,	<i>Walker.</i>	20
History of Congregationalism,	"	25
Modern Church History,	"	25
The Application of Salvation,	<i>Beardslee.</i>	20
The Kingdom of God,	"	15
History of Ethics,	"	10
Biblical Ethics,	"	30
Apologetics of Nineteenth Century,	<i>Gillett.</i>	20
Apologetic Value of Christian Experience,	"	15
Nature and Origin of Religion,	"	15
English Philosophy from Locke to Spencer,	"	30
Ritschl's Theology,	<i>Mead.</i>	15
Conditional Immortality,	"	10
Christology,— Recent Discussions,	"	15
Theological Antitheses,	"	20
Experiential Theology,	<i>Bassett.</i>	10
Individual Criticism of Sermons,	<i>Merriam.</i>	15
Sociology,— Selected Topics,	"	20
Some Great Pastors and Preachers,	"	15
Congregational Polity,	<i>Perry.</i>	10
Canon Law,	<i>Geer.</i>	6
Sight-Singing, Continued,	<i>Pratt.</i>	20
Special Musical Drill,	"	15
General Musical History,	"	20
Standard Oratorios,	"	15
Studies in the Psalms,	"	15
Analysis of Historic Prayers and Hymns,	"	15
History of English Hymnody,	"	15
Bible and Hymn-Reading,	<i>Harper.</i>	40
Sermon-Delivery,	"	50

POST-GRADUATE.

Arabic,—Second Advanced Course,	<i>Macdonald.</i>	30
Coptic, Elementary,	"	30
Semitic, General Introduction,	"	5
" Epigraphy,	"	10
Egyptian, Elementary,	"	30

THROUGH THE EFFORTS of Rev. A. C. Thompson, D.D., the sum of one thousand dollars has been received to found a scholarship for women, to be known as the "Eliza Anderson Scholarship."

THE PRESIDENT'S REPORT shows that during the past year there have been delivered by members of the Faculty 136 addresses outside of the Seminary. This number includes courses of lectures in other educational institutions, installation sermons, papers before various societies, etc. During the same period there have appeared in various periodicals 21 articles by the professors, not counting book reviews.

THE JUNIOR CLASS had a pleasant excursion to East Windsor, under the guidance of Professor and Mrs. Walker, to visit the old seminary, Jonathan Edwards' birthplace, and places of historic interest.

MR. GOODENOUGH was ordained at Nepaug, Conn., May 26,—Sermon by Professor Jacobus; charge, Rev. C. H. Stevens of Canton; right hand of fellowship, Rev. J. P. Hawley of New Hartford; prayer, Rev. A. Goodenough of Winchester.

THE LAST GENERAL students' prayer-meeting of the Seminary year was held Friday evening, May 29. As is the custom, this meeting was in charge of the graduating class. The service was an earnest and an impressive one. The strong hold that the Seminary has upon the affections of those who are about to go out from its halls for the last time was very evident.

THE STUDENT'S ASSOCIATION held its annual meeting May 29. The reports of various committees gave evidence of a successful and prosperous year. A vote of thanks was extended to the Park church for having kindly set apart a pew for the use of Seminary students. The following officers were elected: President, N. H. Weeks; vice-president, H. P. Schaffler; secretary and treasurer, G. F. Fiske; RECORD editor, E. W. Capen; book agent, E. C. Gillette; athletic manager, F. W. Hazen; steward, E. W. Bishop; laundryman, G. F. Fiske.

THE AVERAGE AGE of the eight graduates of the Seminary whose death is recorded in the Necrology is 62 years. Of the total number three were foreign missionaries. Two of these were the only ones of the number who died in active ministerial service.

OUT OF FOURTEEN members graduating with the class of '88, nine returned for their class reunion. They were entertained at the home of Professor Walker of this class.

ONLY ONE MEMBER of the fifty year class was present at the Anniversary. This was Rev. Sylvester Hine of Hartford.

THE GENERAL EXERCISES since February 12 have been as follows: Missionary meetings, — March 4, address by Rev. H. G. Bissell of India; April 15, address by Dr. A. P. Foster of the Sunday-school Union; May 6, address by Secretary Choate of the Home Missionary Society. Faculty conference, — April 8, Professors Gillett, Mitchell, and Jacobus spoke on "The Relation of the Minister to Money." Rhetoricals, — February 12, sermon by Mr. Kelly, and Exegesis by Mr. W. Hazen; February 19, Review of Denison's *Christ's Idea of the Supernatural* by Miss Wild, and a Hymn Analysis by Miss Sanderson; March 11, sermon by Mr. Goodenough, and Scripture by Mr. Fiske; April 22, Student Conference on "Ministerial Emphasis; the Pastor, the Preacher, the Social Leader," by Messrs. F. W. Hazen, Schauffler, and Travis; April 29, Sermon by Mr. Merrill, and Review of Miss Scudder's *Life and the Spirit in Modern English Poetry* by Miss Caskey; May 13, Sermon by Mr. Post, and Essay by Mr. Rhoades on "Street Games of New York Children."

IN CONNECTION WITH the Anniversary there were displayed some of the riches of the library, which is probably the best theological library in the country, although not widely known as such. Upon two long tables were shown those editions of the Hebrew and the Greek Testaments which are important for a study of the history of the text. The Hebrew Testaments were arranged according to similarity of text and numbered thirty-five, including such rare specimens as the Complutensian Polyglot, the Bomberg Bible of 1517-18, the Antwerp, Paris and London Polyglot, a complete set of the famous Hutter Polyglot of 1599, the Buxtorf Rabbinic Bible, 1618-19, and many others. Indeed, only seven important editions were lacking in the entire series. A like number would have made complete the array of the important editions of the New Testament, of which thirty-two were shown. Another table contained specimens of the famous English hymn-books, of which this library contains the largest collection in the country. The old English and Scottish Psalters were shown, including the rare one used by the Pilgrims, and made for their use by the scholarly Henry Ainsworth of Amsterdam in 1612, as well as early editions of the hymn-books of Watts and Wesley and Toplady and Newton, and some curious specimens of sectarian hymnody.

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